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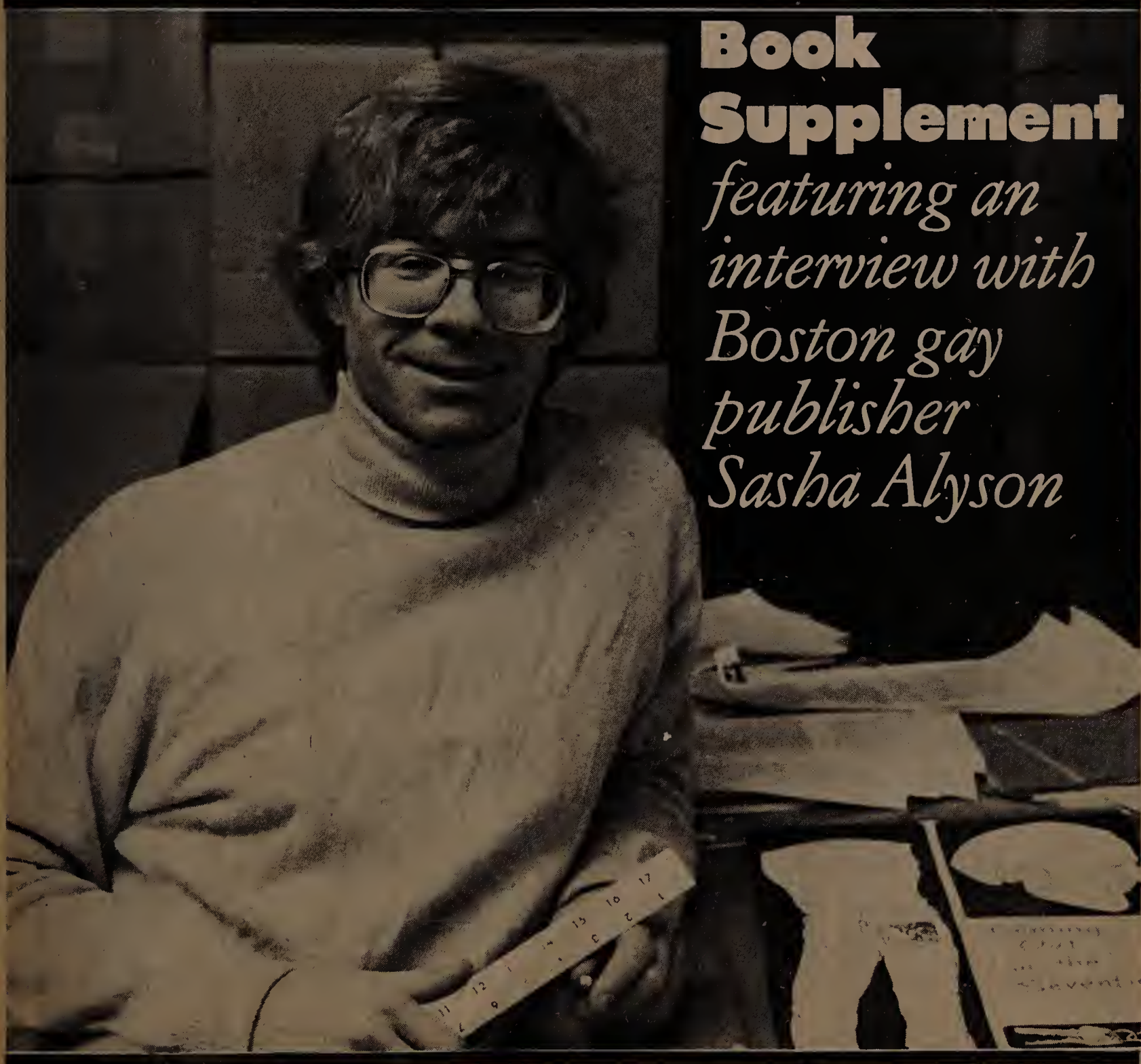
Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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Book Supplement

*featuring an
interview with
Boston gay
publisher
Sasha Alyson*



Employee Can Keep Security Clearance

Hit By Cop, LA Gay Man Dies

Gay And Lesbian History Presented On Stamps

GayCommunityNews

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January 17, 1981

Hit By Cop, LA Gay Man Dies

By Eric E. Rofes

LOS ANGELES — The day after Police Chief Daryl Gates appointed a Los Angeles police commander to serve as a liaison with the city's lesbian and gay community, a gay man died after being struck in the chest by a policeman during an arrest on charges of lewd conduct.

The dead gay man, Juan Antonio Vasquez Chicas, age 32, was pronounced dead at approximately 9:30 Tuesday evening. The exact cause of death was not immediately determined and the coroner's office reported that an autopsy would be performed.

Chicas was reportedly observed in Los Angeles' Lafayette Park, a small, well-kept park in the Westlake area known as a gay male cruising area, by plainclothes vice officers Robert Navarro, 38, and John Santy, 31. According to a police report, the officers claim they observed Chicas "masturbating in shrubbery next to a walkway," identified themselves as police officers and began to handcuff Chicas. Chicas' left wrist had been handcuffed when he "quickly moved toward Santy in an attempt to escape. Officer Santy struck the suspect on the chest with his right forearm and forced him rearward but did not knock him down." The officers continued to handcuff him when they noticed that he "was having trouble breathing." The officers rushed him to Queen of Angels Hospital where he was reported dead after failing to respond to treatment.

Jim Kepner, veteran gay activist and curator of the National Gay

Archives in Los Angeles, told GCN, "There is an astonishingly high coincidence rate in Los Angeles of persons who die of no particular causes after supposedly nothing more than touching a policeman's elbow during an arrest and a tragic dearth of witnesses with guts enough to come forward and say if that was what really happened. Perhaps some potential witnesses remember that in the past, at least, such witnessing could be dangerous."

Observers say that the Los Angeles police department has developed an increasingly strong reputation for unprovoked brutality and murder. The alleged killing of a gay man by two police officers and their two companions in the Dover Hotel in May, 1969 was an important incident in the building of a gay activist movement in Los Angeles. More recently, police officers fatally shot a black woman, Eulia Love, after they confronted her about failure to pay a gas bill and she attempted to throw a kitchen knife at one of them. The American Civil Liberties Union of Southern California has attacked the police department for what they termed its "shoot first and ask questions later" attitude.

Earlier on Tuesday, members of the lesbian and gay community hailed the appointment of Commander Ken Hickman as a police liaison with the gay community as "a step forward." Steve Schulte, executive director of the Gay and Lesbian Community Services Center in Hollywood, told the Los Angeles Times that the appoint-

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Last-Minute Ruling Keeps Bryant In USAF—For Now

Compiled by Michael Glover

TAMPA, FL — After 13 years in the Air Force, Sgt. Harold Bryant's military career was close to an end. Air Force General Arnold Braswell, commander of the 9th Air Force, had ordered Bryant discharged at 5 o'clock Monday, January 5 — because Bryant is gay, and is not afraid to tell people so.

On Monday he turned in his keys, his parking decal, his i.d. He finished the paperwork in the personnel office, and a military escort drove him towards the McDill AFB gate.

Earlier in the day, U.S. District Court Judge Norma Johnson in Washington, D.C. had denied Bryant's plea to block the discharge while he fought the Air Force in the courts.

In Tampa, the motorcade came slowly to the gate, greeted by a crowd of military and civilian police, reporters, television cameras, and friends. Bryant talked with the press, when a base legal officer interrupted, saying Bryant was wanted on the phone at the guard shack a hundred feet away.

The message was short. Grinning broadly, Bryant turned slowly and told the crowd that he was back in the Air Force.

"The crowd went wild," said Tampa gay activist Nolan Moon.

At 4:59 p.m., one minute before the discharge took effect, the U.S. Appeals Court for the

District of Columbia blocked the discharge — for ten days — while the court considers whether or not to grant a longer injunction while the full lawsuit is heard.

"This has been one of the most exciting days I have spent in years," said Kirk Stokes, director of the Bay Area Rights Council, Tampa's newest lesbian/gay group.

Earlier Monday afternoon, one of Bryant's lawyers, Hamilton P. Fox III, argued in federal district court for both a preliminary injunction and a temporary restraining order — to prevent the discharge. At the trial, Justice Dept. attorney John Maclay, representing the Air Force, argued that the Air Force regulation which calls for discharge of lesbians and gay men "except in unusual circumstances," referred to cases where homosexual activity was not likely to reoccur.

Bryant, a 13-year veteran, has been openly gay in his duty section for the past six years.

In the district-court Judge Johnson ruled that although the discharge would harm Bryant, the Air Force could be hurt more by retaining him.

At 3:30 p.m. Johnson denied Bryant's pleas.

Using previously prepared papers, Fox immediately filed notice of appeal with the circuit court of appeals, without the required certified copy of the lower court judgment, which had



Bettye Lane

Lesbians and gay men demonstrated outside the Ramrod Bar after the shooting there that left two gay men dead. Now, the New York City Council is considering a resolution deploring such anti-lesbian and gay violence.

NY Council Considering Anti-Violence Resolution

By Philip Shehadi

NEW YORK — Council member Miriam Friedlander introduced a resolution into City Council December 18 that calls on the city to strengthen its efforts against anti-gay violence.

Resolution 1304, as it is called, is now being reviewed by the council's Committee on General Welfare.

Four lesbian and gay activists from the Chelsea Gay Association

and the East Village Lesbian and Gay Neighbors drafted the resolution together with Friedlander after the shooting spree at the Ramrod Bar November 19 that left two gay men dead (see GCN Vol. 8, No. 19).

The resolution calls on the city council to "help stem the increase in violence against the gay and lesbian community by encouraging all relevant city agencies to strengthen their efforts against such acts of violence." It notes the "dramatic increase in the number of attacks" and the "indifferent and often hostile response" of government and city agencies.

Although the resolution did not specify definite courses of action city agencies should take, Friedlander thinks the bill will have a vital educating and mobilizing role.

"We don't have the ability to define every step agencies should take," she told GCN. "But hearings, questions, and simply raising the issue will advance the cause. No resolution or law offers

an automatic resolution of things."

Ron Illardo, one of the four activists who helped draft the resolution, told GCN that he felt the anti-violence resolution was even more important than passage of a lesbian and gay rights bill (the New York city council has yet to pass such a bill, despite several attempts over the past few years).

"There are gay rights bills all over the country, but gay people are still quite literally beaten to death," Illardo said. "A gay rights bill offers no protection against violence — it's more a rallying cry than a concrete program for attacking the problems of lesbians and gay men."

Illardo hopes that passage of the resolution would spur the city into action, and that public hearings on the issue would broaden the public's consciousness of the growing number of anti-gay attacks in New York.

Among the agencies at which the resolution is aimed, says

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NSA Lets Gay Employee Keep Security Clearance

Compiled by Jil Clark

WASHINGTON, DC — A middle-level employee at the super-secret National Security Agency (NSA), who the agency found was gay last spring, has been allowed to retain his job and reissued a security clearance that allows access to highly classified material.

In the past, the NSA and other intelligence agencies such as the Central Intelligence Agency, and the Federal Bureau of Investigation, and military intelligence units, have either fired or forced the resignation of employees found to be homosexual, on the ground that they were more susceptible to blackmail and, therefore, were poor security risks.

Last October NSA officials decided to retain the gay employee when he agreed to tell his family about his homosexuality within 60

days; and not to engage in any public activity which may be illegal. (The NSA officials were referring to the fact that, in some states and localities, homosexual acts are illegal.)

The employee was advised, as are all NSA employees, to limit the freedom with which he tells people where he works.

Frank Kameny, a member of the DC Commission on Human Rights and a prominent gay activist here, told GCN that the NSA's decision is a significant gain for lesbians and gay men. (Kameny served as the employee's legal counsel, although he is not an attorney.)

"Up to this point," Kameny said, "the so-called 'intelligence' agencies have presented a united anti-gay front . . . This [decision by the NSA] is the first breach in that front; we have a foot in the

door and hopefully we can use it to force further moderation of their policies."

Kameny added that the NSA "handled this matter decently, fairly, and in an enlightened fashion . . . unlike some other agencies — the CIA, the FBI — about whom I cannot speak too nastily."

"It used to be that agencies would get the evidence on you [indicating that you are lesbian or gay] and then proceed to talk about how you are a bad security risk and fire you. Now, with this decision, the NSA has begun eliminating what causes gays to be made a security risk in the first place: the closet."

Asked whether NSA's decision in this case reflects a change in its policy towards lesbians and gay men, Daniel Schwartz, NSA general counsel, said no. "I am not

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News Notes

quote of the week

"What too many well-meaning 'progressives' refuse to understand is that abortion is not just another issue on which people of good will can agree to disagree. To oppose legal abortion is to define women as childbearers rather than autonomous human beings, and to endorse a sexually repressive morality enforced by the state. Often at a particular historical moment an issue emerges that illuminates the nature of the larger struggle. It is the sort of issue that precludes neutrality, that despite its ambiguities and complexities (and there always are some) poses that most basic of political questions — which side are you on? In the late '60s that issue was Vietnam; today, I believe, it's abortion rights. And the left has yet to show which side it's on."

—Ellen Willis in an essay in the *Village Voice*, Dec. 31, 1980-Jan. 6, 1981

hot cookies

ANNAPOLIS, MD — The X-rated gingerbread men and women sold at a shop here may be "disgusting" but they're not illegal, according to prosecutors who refused to pursue a Moral Majority complaint about the cookies.

The Associated Press reports that the gingerbread people sold at the Gingerbread Man feature prominent sex organs and big smiles.

"These are obscene cookies, and there's no way you can get around that," said James Wright, executive director of Maryland Moral Majority.

Wright recruited two young children and sent them into the shop to make a cookie purchase. He then tried unsuccessfully to convince Annapolis police and the Anne Arundel County state's attorney's office that the store had illegally sold obscene material to minors.

It is a misdemeanor to sell or display to people under 18 pictures, statues, or other representations of humans with obviously stimulated sex organs.

Frederick Paone, an assistant state's attorney, said he found the cookies "personally disgusting" but not illegal.

"All I saw was a visual representation of a gingerbread man, not a visual representation of a person," Paone said.

It was not reported whether Moral Majority could have been prosecuted for using minors to purchase obscene materials if the cookies had indeed been judged illegal.

where there's smoke . . .

PHILADELPHIA — United Parcel Service employees here were puzzled when the company installed "smoke detectors" in the men's rooms, since this did not seem a likely place for fires to start, reports *Labor News* by way of *Dollars and Sense*.

A little investigation revealed that the "smoke detectors" were actually hidden cameras. When the workers walked out in protest, UPS hastily agreed to remove the "detectors."

black lesbian conference

NEW YORK — The Committee for the Visibility of the Other Black Women (CVOBW) will sponsor a black lesbian conference and cultural event here January 16 to 18. Some of the goals of the conference, to which all women are welcome, are "to promote visibility of black lesbians, . . . to determine our needs and common goals, to mobilize for change, to return strength and autonomy to what is often a fragmented community. . . and to create a dialogue with our heterosexual sisters."

Workshop topics will include learning to negotiate the United States [economic] system; working non-traditional jobs; managing money and establishing credit; living in traditional or alternative housing arrangements. Other discussions will focus on alternative family issues such as gay youth, children of gays, and parents of gays; health issues such as herbal medicine, obesity, menopause and drug abuse; legal issues surrounding women in prison, gay rights, child custody and "living-together contracts"; and issues which arise in lesbian relationships, such as role-playing and inter-racial relationships.

Also at the event, a panel will discuss lesbian themes in African society. Black lesbians' creativity will be celebrated with the sharing of writing, paintings, photographs and dance, as well as the showing of a black lesbian film festival.

The conference will be held at 136 Manhattan & 6 Edgecomb Avenue at 135th Street. Registration at the door is \$15. For information about pre-registration and accommodations, write to Gail Johnson at 72-15 41st Avenue, Jackson Heights, New York, 11337, Apartment D43, or call Ms. L. Pinson at (212) 982-6280, Jay Gray at (212) 860-4936, or Jill Clark at (617) 426-4469.

over their dead bodies

WASHINGTON, DC — The prestigious Cosmos Club has been open only to men for 101 years — and it now looks like it will stay that way, after 58 per cent of its members rejected a proposal to admit women.

The Washington *Post* reports that members who supported the admission of women to the Embassy Row Club, which counts judges, ambassadors, famous scholars and journalists among its ranks, conducted an unofficial poll, hoping that a favorable outcome would counteract opposition in an official vote. The move backfired, however.

"If God had wanted women to be members," wrote one member on his ballot, "He would have made them men. . . If you don't like [the rules] get out, but leave the rest of us in peace. These are my considered thoughts."

Some members have said that they may now resign. One member, U.S. District Court Judge Jose A. Cabranes of Connecticut, apparently has resigned over the issue, according to the *Post*; his office has declined to comment.

Nearly 2000 of the club's 3000 members voted in the unofficial poll; 750 members, or 40 per cent, supported the admission of women, while 40 members, or 2 per cent, said they had no opinion.

"The club is populated to a large extent by older people and people of basically reactionary caste," one member, himself over 65, who had supported the admission of women, told the *Post*. He declined to comment publicly, as did all club members; the club rules prohibit conversations with the press about club matters.

"This is very slow progress," said another member. "It's going to be a long time before these old codgers die. They seem to be close to immortal."

out burned out

PITTSBURGH, PA — The offices of Out Publishing Co., publishers of the gay newspaper *Out*, were destroyed in an early-morning five-alarm fire December 14. According to a report in *Out*, local fire officials strongly suspect arson.

Although the offices of nine other business concerns housed in the building were also destroyed in the fire, *Out* reports that according to a deputy fire inspector identified in the story only as "Friel," the fire broke out within feet of the entrance to the newspaper's office.

Out staff members think there may be some connection between the fire and a threatening phone call received by published Jim Austin at the paper's offices November 24. Austin told *Out* that the caller, who "sounded very sincere," pretended to be interested in writing for the paper on a freelance basis.

"I must have spoken with him about ten minutes, and he seemed alright so I invited him to come to our monthly staff meeting on the day after Thanksgiving. That's when the tone of his voice changed and he said 'You know. . . all you people are really sick. . . you faggots are going to fry at your meeting.' Then he abruptly hung up.

"It wasn't your typical crank call. This guy, who sounded like he might have been in his early twenties, took the time to find out as much about our operation as he could before making his threat." The staff meeting was rescheduled; the fire occurred less than three weeks later.

Out lost all back issues, paste-up layouts, photographs, news clipping files, and negatives used in the production of *Out* in its current form, as well as files on the publication in earlier incarnations under the same publishers as *Gay News* and *Gay Life*. The files covered eight years of publication.

Despite a December 15 deadline, *Out*'s staff got its January issue out on schedule, and plans to continue publishing in new offices. They can be contacted at the Coronado Offices, 500 Aiken Avenue, Suite 106, Pittsburgh, PA 15232, (412) 621-6577.

ronnie and the old boys

SAN FRANCISCO — President-elect Ronald Reagan has no plans at this time to resign from the exclusively male Bohemian Club, which is being sued on charges of sex discrimination, according to a Reagan aide.

United Press International reports that the spokesperson, Joe Holmes, said that Reagan had been unaware that the state of California was charging the club with sex discrimination in its hiring practices. Reagan will decide whether to remain in the club after there is a ruling on the charges, Holmes said. An administrative law judge is considering the matter.

Vice President-elect George Bush; William French Smith, the attorney general-designate; and Caspar W. Weinberger, secretary of defense-designate, are also said to be members of the club. There has been no word on whether or not they plan to resign.

fighting rape in prisons

EL RENO, OK — A group of gay prisoners in the Federal Correctional Institution at El Reno have been refused permission by the prison administration to form a gay awareness group.

On Nov. 1, Chico Rodriguez, a gay prisoner here, was fired from his job in the prison hospital by an administrator who said that no homosexuals would work in his hospital. Rodriguez protested this action to the warden and at the same time requested permission to form a prisoner organization to be called the Gay Awareness Society. He was both denied relief on his charge of discrimination and denied permission to form an organization. There are already prisoner organizations of blacks, Latinos and native Americans.

Having exhausted all possible solutions inside, these prisoners are seeking help from the outside from such organizations as POSRIP (People Organized to Stop Rape Of Imprisoned Persons) which support prisoners, gay and straight, women and men, against the harassment and brutality of prison guards and of other stronger prisoners and prisoner gangs.

POSRIP's *Newsletter* (see prison page, this issue) points out that "prison administrations would rather see prisoners raped and brutalized than tolerate their organizing." However, despite these obstacles groups are now beginning to form. For more info write the GCN Prisoner Project.



MORAL MAJORITY
499 South Capitol St., Suite 101
Washington, D.C. 20003

CONFIDENTIAL

*Please
destroy this
letter and the sheet
it is enclosed after
reading them!*
January 1, 1981

Mr. _____

Dear Mr. _____:

We have only begun to fight!

If the liberals and advocates of pornographic sex education think that, by smearing me, they can stop the Moral Majority's campaign to remove offensive sex education materials from our public classrooms...

...they have another guess coming! We cannot compromise our children's moral values because a small minority of people in America don't believe in the traditional moral principles this nation was founded upon!

Mr. _____ -- I'm sure you've read in your local newspaper there in _____ about our campaign to alert the parents of America to the insidious efforts of secular humanists to destroy the moral convictions of our boys and girls in some public schools.

Sometimes, they call it sex education -- at other times "values clarification", etc.

Perhaps you even received my letter where I gave you actual excerpts from a textbook so that you could see for yourself how offensive some sex education material is.

But now, we have discovered another book that has been used as a reference book in several public school libraries that makes life and health (the

humanistic garbage

WASHINGTON, DC — The widely-acclaimed feminist self-help health book *Our Bodies, Ourselves* is the latest target of right-wing evangelist Jerry Falwell and his Moral Majority.

In a letter dated January 1, Falwell attacks the book, which addresses issues of health and sexuality, as "immoral trash" and "out and out humanistic garbage!"

He asks parents to "examine your public schools' libraries and textbooks for immoral, anti-family, and anti-American content" such as that contained in the book, and to "politely, but firmly, take reasonable action where you live" to have such books and other materials removed.

Falwell calls the books one of the "insidious efforts of secular humanists to destroy the moral convictions of our boys and girls in some public schools."

The letter quotes from *Our Bodies, Ourselves*, listing chapter headings on lesbians, venereal disease, and abortion, as well as anatomy and physiology, sexual relationships, and "Our Changing Sense of Self." "The little bit of this book that we have read is not only disgusting, it is shocking," Falwell says, quoting passages on virginity in marriage, premarital sex, and masturbation.

In addition, the letter includes a leaflet quoting other passages from the book; references to parts of the body such as breasts and vaginas, to menstrual periods, and to orgasms have been censored with black marker.

One of the "actual excerpts" quoted in the leaflet, apparently intended to shock, is this one from page 113 of the book: "Not until we have an economic-social system that puts people before profit will everyone be able to participate."

The leaflet is labeled "IMPORTANT ADULTS ONLY!" in large red letters, with the "handwritten" warning, "Please destroy this sheet immediately after you've read it."

NYU Senate Rejects Ban On Anti-Gay Recruiters

Compiled by Betty Krier

NEW YORK — The New York University Senate has turned down a proposal to bar recruiters from its campus who do not comply with the university's anti-discrimination policy, which includes protection for differences of sexual orientation. NYU President Ivan Bennett, in his position as senate president, broke what had been a tie vote on the proposal drafted by a minority of the senate's public affairs committee.

Earlier in the same session on December 11, the senate had rejected by a two-vote margin the committee's majority proposal to explicitly exclude recruiters from being required to conform with the university's anti-discrimination policy.

Tom Jull, co-chair of the committee to extend the anti-discrim-

ination policy and member of the university's Gay People's Union (GPU), told *GCN*, "Students at our university were extremely sympathetic. Faculty was very sympathetic. But we couldn't get through and make a clean break through to the administration."

Students, faculty, and administrators have approximately equal representation in the NYU senate. According to Jull, administrators cast the majority of votes against the minority proposal.

Bennett told *GCN* that he had no comment to make at this time.

The debate over exclusion of recruiters began last spring. In earlier discussions, the possible resulting loss of Defense Department funding to the university had been a major issue (see *GCN*, Vol. 8, No. 19). Defense Department Assistant General Counsel

Robert Gilliat had filed a brief with NYU stating that the potential ban of military recruiters would lead to the withdrawal of the \$2.25 million in Defense Department funds annually received by NYU. Lambda Legal Defense and Education Fund in New York City, as counsel for the GPU, disagreed.

In an attempt to remove financial considerations from the vote, NYU law school Dean Norman Redlich suggested that the proposal to extend the anti-discrimination policy include a provision making its enactment dependent upon the university's obtaining a declaratory judgment preventing the Defense Department from taking such action.

S. Andrew Schaffer, vice-president and general counsel for

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Sex Harassment Charge Splits Clark Feminists

Compiled by Jil Clark

WORCESTER, MA — Two professors at Clark University, one of whom complained over two years ago to the university administration that her department chairperson was sexually harassing her, have just filed complaints against the university with the Equal Employment Opportunity Commission (EEOC) charging the university with sex discrimination and failure to protect them from acts of retaliation.

Ximena Bunster, a visiting associate professor of sociology, and Elizabeth Stanko, also an associate professor of sociology, claim they were targets of "unwanted sexual innuendos, comments, and physical gestures of a sexual nature" from Sidney Peck, a prominent leftist activist.

Several other women students and professors (the university will not say how many) have levelled sexual harassment charges against Peck.

Meanwhile, feminists in Clark's sociology department as well as in the larger community are divided into two factions — those supporting the women who allege Peck has sexually harassed faculty and students, and those who support Peck because they believe that the university is using this issue as an excuse to get rid of a radical faculty member.

On November 10, the university's Committee on Personnel (COP), having heard testimony from Bunster and Stanko and the other women who claim that they have been sexually harassed by Peck or have witnessed such harassment, recommended that the complaints against Peck be investigated.

COP requested that Clark University President Mortimer Appley "draw up a statement of charges against Professor Peck" and turned the investigation over to the Faculty Review Committee.

However, COP took five months to make a determination on the complaint which was filed by Bunster last June, and, according to Marion Lill, attorney for Bunster and Stanko, the university is required by Titles VII & IX of the 1964 Civil Rights Act to "review and determine the validity of complaints like sexual harassment within 5 to 10 days."

Lill added that the university still has not established an appropriate mechanism for dealing with sexual harassment complaints or other discrimination complaints; the body which will conduct the investigation, she said, is designed to fire or tenure teachers, not hear testimony about sexual harass-

ment.

"The whole process the university is using is inappropriate to the complaint that's been brought — because it takes so long and because it isn't designed for a hearing. The Faculty Review Committee doesn't know who will present witnesses and who will prosecute. No rules of evidence are established."

"The university's handling [of this matter] is detrimental to Peck as well," Lill continued. "It subjects him, too, to what may be more years of damaging innuendo. All professors have their professional reputations at stake. All have the right to demand that this be handled in a swift and equitable manner."

Asked to describe Clark University's procedure for processing sexual harassment complaints, Frank Lopez, Clark's director of communications, told *GCN* that students who are harassed "should go to the affirmative action officer on campus" and faculty members should "refer to the faculty handbook which sets the guidelines which deal with this problem."

He would not elaborate, and he said he was unaware that the university is violating federal law by failing to institute speedier grievance procedure for students and faculty who are alleging that they have been harassed by Peck.

Betsy Ansin, a Clark alumna on the recently-formed Peck Support Committee, says that she is also dissatisfied with the manner in which the investigation will be carried out.

Ansin says that Peck and those who support him suspect that "the university was out to get him anyway . . . because he fought for and won increases in faculty salaries . . . and because of his leftist policies — anti-nuke, anti-war, etc."

The fact that the committee which has been assigned the investigation is the same committee that fires professors reinforces this suspicion, she said.

The committee has also imposed a "mum order," as it customarily does when reviewing a teacher's record for whatever reason, requiring the faculty involved "refrain from commenting [about the case] to the extent possible."

Peck's attorney, Jonathan Shapiro, contends that "to enforce the mum order is to deny [Peck] counsel, because he can't raise money to retain counsel without talking about the case."

Shapiro maintains that Clark University has treated Peck unscrupulously from the time that the first complaint was made against him in November 1978. At

that time, Bunster went to Dean Marcia Savage to discuss the probability of lodging a complaint against Peck.

Discouraged by Savage from doing so, Bunster waited another year and a half before she returned to the dean to file a formal complaint. Peck alleges that he had no idea that Bunster was disturbed by his behavior until last June when the university presented him with the formal complaint.

According to Shapiro, "if the university had made an effort to tell him about the problem when the complaint was first made in 1978, it would have been worked out. Sid certainly would not have continued to do things which upset Ximena Bunster . . . But the university, by sitting on this thing for a year and a half, let Ximena Bunster get more and more upset . . ."

Stanko, however, told a reporter from *Equal Times* that she did complain to Peck; as a result, she said, the "overt" sexual behavior stopped but Peck then "created a work environment so permeated with hostility and discriminatory

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News Commentary

Scheme For Prisons: Divide And Conquer

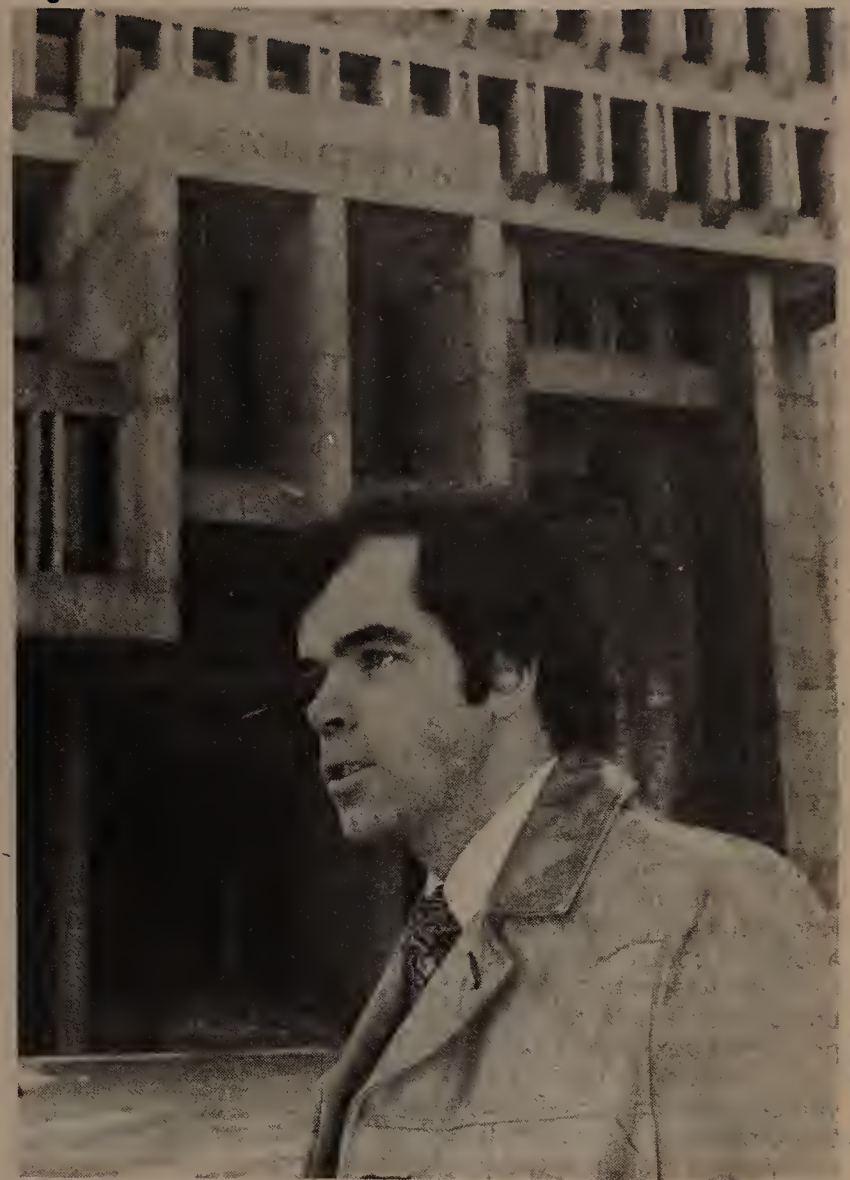
By David Morris

BOSTON — If every prisoner is a victim, vulnerable men are doubly victimized in prison, first by the society and the state that put them there and second by their fellow victims. There is a hierarchy among prisoners by which the stronger rule the weaker, often brutally, and the strongest, the guards, become stronger yet by promoting the hierarchy, by encouraging division and hostility. Gay prisoners are clearly among the weaker.

"Divide and conquer is the rule," said Mike Riegle of *GCN's* Lesbian and Gay Prisoner Project. "If prisoners can be made to waste their power fighting among themselves, it will distract them from thinking of the prison itself as the cause of their problems."

Prison officials in Massachusetts are currently fighting in court for a system of organization at Walpole Correctional Center that they claim would weaken the hierarchy and thus protect the more vulnerable prisoners from violence.

Designed for the Federal Bureau of Prisons in the early 1970s by Herbert Quay, a University of Miami psychologist, the system



Paul McMahon

Robin MacCormack

Will Prop. 2½ Mean The Loss Of Robin's Job?

By David Morris

BOSTON — Representatives of the Boston mayor's office have denied a report in a local magazine that Robin MacCormack, liaison between the mayor and the lesbian and gay community, would lose his job this year as a result of budgetary cutbacks and that the position of liaison would be eliminated.

Michael Donovan of the office of Mayor Kevin White called the report "unfounded gossip" and "totally untrue."

In the January, 1981 issue of *Boston* magazine, columnist Joel Rosen writes, "Don't look for Robin MacCormack around City

Hall next year. The mayor's outspoken gay liaison is expected to be one of the first victims of Prop 2½ cutback." Proposition 2½, passed by Massachusetts voters last November, limits property taxes and will drastically reduce city income.

Rosen told *GCN* that *Boston* editor Terry Catchpole had given him the information but had not revealed his source.

"We just don't talk about those things," Catchpole told *GCN*. "We get our sources and we stand behind them." Rosen and Catchpole both said they had made no attempt to verify the report.

Catchpole said Rosen's column, *The Reporter*, is intended for minor items, not for major news stories, and that little research is done. "We don't present it as anything other than that," he said.

The column further reads, "An administration insider revealed a lot about the climate there when he told Reporter, 'That's OK with us. No joke intended, but Robin's been a big pain in the butt for all of us.'"

Rosen commented, "[The quote] showed a lot about attitudes in City Hall. Let people make their own judgments about it."

"I don't know who would have said such a thing," MacCormack told *GCN*. "Sure I've made enemies here. If I hadn't I wouldn't have been doing my job."

In a statement issued March 7, 1980, White stated, "[MacCormack] has been effective in his job, but more importantly, he is in a genuine sense a pioneer whose job performance has been closely scrutinized not only by the city bureaucracy but by his community. He has stood up well under that scrutiny, making the liaison post a viable function which has added another positive dimension to city government."

Local gay activist Eric Rofes said that he is involved in an effort to organize support for MacCormack and for the retention of the liaison position. Rofes told *GCN*, "It is essential that the city hear

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Community Voices



Some of the staff and volunteers of GCN, circa 1980.

gay cubans

Dear Brothers and Sisters:

The recent reports of the Metropolitan Community Church (MCC) Cuban refugee program is both enlightening and disturbing. It's very unfortunate that gay publications such as *GCN* haven't utilized their investigative reporting skills to uncover what may be a scandal, the exception being the *Weekly News*, Florida's gay newspaper.

As a sponsor of a gay Cuban refugee and activist in the South Florida gay community, naturally I'm concerned with the MCC's apparent mishandling of the refugee project. I think it is shameful that the Dade County Coalition for Human Rights and particularly Mr. Joseph Fragga has not received the recognition and appreciation they so richly deserve. Instead, the MCC has collected large sums of money and reaped praise for a job which is being revealed as ineffective and poorly done.

My own sponsorship of Raciell, a 19 year old Cuban, was through the professional placement program of Joe Fragga and the Dade County Coalition. This program included the screening of the sponsors and refugees and the periodic follow-up research of all the parties. However, the MCC program seems to be entirely deficient in these areas. No screenings, no follow-ups. As a result, scores of abandoned gay Cubans are finding their way back to Miami, sleeping in doorways and parks, hustling on Biscayne Blvd. and even turning to crime.

In response to John D'Emilio's letter to *GCN* (12/20/80) I would like to say that the seemingly fantastic claims by the Dade County Coalition and Joe Fragga of resettling over 2,000 Cubans on a tiny budget is entirely true. But then Mr. Fragga did not receive a penny for his efforts, nor did anyone else in Miami. In fact, most of the volunteers paid their own expenses out of their pockets. Joe Fragga worked tirelessly in the refugee camps for as much as 16 hours a day. Mr. Fragga is a Cuban refugee himself, arriving here 20 years ago.

It has just been revealed by the MCC leadership that they have collected funds in excess of \$47,000; not including tens of thousands collected by individual churches such as the San Francisco parish. MCC officials freely admit that much of these funds were largely used to hire a full paid staff and pay for their transportation and "administrative" costs. The Cuban refugees have received only 13.8% of these funds for their own needs! The MCC officials are not even ashamed to reveal these statistics.

Everyone in the gay community should be made aware of what is going on. Why is it only those of us in South Florida have been informed of this new gay Cuban refugee problem?

Mark N. Silber
Hollywood, FL

a renaissance of dialogue

Dear Editor:

A discomfiting theme has been sounded in the recent debate over the merits of John Boswell's book: the idea that criticism of this "gay best-seller" should be suspended; that those who point out shortcomings are somehow disloyal or basely motivated.

Michael Bronski should be commended for describing, in a forthright way, his reservations about Boswell's book. And *GCN* should be commended for printing his review. One need not go along with Bronski on every point in order to agree that his main argument is correct: Boswell's book is, at base, an exercise in Christian apologetics.

Beyond this particular squabble, I think that we need to reaffirm the principle of free discussion within the gay liberation movement.

It is axiomatic that those who wish to advance an unpopular cause should defend to the utmost the right to Free Enquiry. This means defending the right of one's opponent to be heard, giving him one's attention, making an effort to follow his argument, responding to him with *specific* criticisms. It means avoiding abusive, *ad hominem* attacks — in particular, not dismissing someone or his arguments with labels ("sexist," "fascist," "racist," "elitist," etc.). It means basing one's arguments on *facts*, being *logical* and *fair* and *truthful*. And it means expecting the same consideration for oneself.

It is a mistake to believe that one must agree with people up and down the line in order to work with them on particular issues. In my experience, this form of thought control — "obligatory consensus" — has a chilling effect on political (or other) activity.

Since its inception I have been a member of the Scholarship Committee of the New York Chapter of the Gay Academic Union, which has met monthly during the academic year for the past seven years. Though it would be difficult to imagine a group of people with more disparate philosophies and personalities, members of the Scholarship Committee are united in a commitment to free discussion of *all* issues relevant to gay liberation. Though scholarly standards are expected to prevail, there are no taboo topics, no "party lines." As a result the Scholarship Committee has impressive achievements to its credit: we have sponsored conferences and public forums, and published four issues of *Gay Books Bulletin*, with issue #5 now in preparation.

Our latest publication is a brochure entitled, *Homosexuality, Intolerance, and Christianity: A Critical Examination of John Boswell's Work*. It contains contributions from Warren Johansson, Wayne Dynes, and myself.

It is my hope that the 1980s will see a renaissance of dialogue. We need it.

John Lauritsen
New York, NY

(For information on the Scholarship Committee, write to: GAU-NY, P.O. Box 480, Lenox Hill Station, New York, NY, 10021. *Gay Books Bulletin* is \$4 per copy; the Boswell pamphlet, \$2.)

irresistable alliteration

Dear Editor:

Last spring, I chose not to renew my subscription to *GCN*. This was a difficult decision since I had been a *GCN* reader for several years and had found the newspaper to be more than simply informative; it was, in a sense, the only reliable, comprehensive source of national gay news.

However, I found that *GCN* had taken on a new look. At first, this was apparent only in the paper's physical appearance and I found this sharp, new image appealing. Unfortunately, other changes soon appeared. The paper took on a more leftist, radical slant and seemed to lose some degree of feminist sensitivity. Increasingly, more and more space was being allotted to "Community Voices," and issues inherently divisive to the gay community were being discussed *ad nauseum*. I was reading the paper in quest for news. These issues I could hear by simply attending any of several organization meetings here in New York.

I am personally offended by self-denigrating language, and find its use inappropriate in a newspaper. A heading from "News Notes" (April 5, 1980) springs to mind as illustrative of this point, as well as for its blatant sexism: "first faggot federal." Does this mean that lesbians need not apply? Perhaps the editors were unable to resist the overwhelming temptation for a bit of alliteration.

I feel at a loss, not having a paper with wide national coverage. In view of the award given to *GCN* by Lambda Legal Defense and Education Fund, I am willing to give *GCN* another try, in the hope that the newspaper has changed somewhat in the last eight months.

Sincerely,
Sandy Gold
New York, NY

nambla demonstration

Dear Editor:

Thank you for David Morris' report on the NAMBLA conference (*GCN*, Dec. 20, 1980), as well as the photograph from the NAMBLA picket of Bridgewater prison. Your readers really should know, however, that three members of NAMBLA (Wayne Sunday, Joe Owens and myself) went in to visit two incarcerated NAMBLA friends (Richard Peluso and Gene Barbaro). There was no apparent connection between us and the group demonstrating outside. As we waited for clearance (which took more than 40 minutes), we could hear and see the reaction of the guards and of the families there on visit. The guards shouted things like "It's gay liberation!" or "The faggots are demonstrating!" Families showed curiosity, but I heard nothing negative. One elderly woman told Owens that she supported it and wished she could join them.

Once inside the mess hall, which served as the meeting area, we found our visit interrupted by Officer DuPont after only a couple of minutes. He took this action apparently upon suspecting a connection between us and NAMBLA. He professed a right to inquire about *any* organization we might belong to before allowing us to visit an inmate — a quite unconstitutional presumption. It occurred to me then that sooner or later, NAMBLA would probably have to sue some prison administration merely for the right to visit inmates.

This was the first time in American history that boy-lovers (about 30 of them) demonstrated outside a prison, publicly demanding release of gay men jailed for consensual sexual activity with boys. To me, this was a historic event worth noting. I find it strange that *GCN* would publish only a photograph of this event, with no story at all about the Bridgewater administration's violation of the personal rights of its inmates and of NAMBLA. It is my understanding that a story about this event was submitted to *GCN*, but has still not found its way into print. Don't you think that your readers need to know more about this action?

Yours in sexual freedom,
David Thorstad
New York, NY

lesbians with children

Dear *GCN*:

As members of the Lesbians with Children Support Group, we would like to thank all the women who came to our Harvest Dance on November 22nd and who supported us in our benefit for the lesbian mothers custody fund.

We especially appreciate Nancy and Stephanie who did childcare, as well as the other women at the dance who volunteered to help with childcare, the women who helped clean up, and women who donated extra contributions and offered us words of encouragement. Everyone at the dance owes a big thanks to Libby who kept the music going by lending us a fan from the Women's Center to keep our amplifier from over-heating. We also want to thank Jacqui Mac for the great music.

With our replenished funds from the dance, we've already donated money to several women for legal custody bills. We also had other funds which we've used for emergency necessities for several women. The need in the community of lesbian mothers is so great that we may soon have to plan another fund raiser. If any women would like to help with time and energy or by sending contributions, we'd really appreciate it. Checks can be made payable to the Mothers Custody Fund and sent to the Lesbian Mothers Group, c/o Cambridge Womens Center, 46 Pleasant Street, Cambridge, MA 02139.

Any lesbian mother who wishes to request money from our group should attend our Thursday night meeting at the Cambridge Women's Center (8-10pm).

In addition to the much-needed funds which we received from the dance, we also gained a renewed sense of support and caring from the lesbian community. Thanks again to all of you who helped make it happen. We hope that this support will continue for our on-going efforts.

G. Berkman
Newton, MA

Advertising Manager

GCN is looking for an Advertising Manager. Advertising or sales experience as well as a commitment to the goal of eliminating the exploitation of women and men in advertising necessary. Please address inquiries and resumes to Amy Hoffman, *GCN*, 22 Bromfield Street, Boston, MA 02108.



GCN's Holiday Gift Subscription offer has brought in an overwhelming number of responses. We'd like to thank all of you who have given a gift subscription. Your generosity has helped *GCN* financially, and will introduce many new friends to the paper. We'd especially like to thank those of you who donated gift subscriptions to prisoners. We constantly receive letters of appreciation from prisoners, many of whom feel very close to *GCN* and its readers.

We learned something very interesting about our readers from the responses to our holiday offer. A majority of the gift subscriptions were given by men to women, and by women to men. Our staff had two theories about this. Theory 1: People of each sex feel that friends of the other sex need *GCN* to enlighten them politically. Theory 2: *GCN* readers enjoy friends of the other sex. Would any other gift-givers out there let us know which theory is correct?

The holiday gift subscription offer is running until January 31. We hope more of you will take advantage of the low prices and send in more gift subscriptions. We'll be sending an attractive gift card to the recipients.

Gay Community News

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Speaking Out

Heroes

By Rob Schmieder

When I was in high school I thought that if the stories about Jesus Christ coming to earth again were true, there was a good chance he had already done it in the person of John Lennon. Lennon was a hero to me. He had left the company of the mop-topped choir boys to live a life made up of parables: telling people "war is over if you want it," staying in bed for days with Yoko Ono, writing songs that said "Woman is the nigger of the world/If you don't believe me, just look at the one you're with" and "Imagine there's no countries/It isn't hard to do/Nothing to kill or die for/And no religion too."

Everyone wanted to be one of the Beatles; John was the Beatle I wanted to be. I wanted to be someone who could tell the truth and expect people to listen; I wanted to make art that turned anger into beauty; I wanted the freedom to live life my way, according to my truths. John Lennon did all these things. The consequences weren't always easy to face. Like the millenia following Jesus's teachings, the decade following Lennon's angry years showed that for people to hear the truth isn't good enough — they have to act upon that truth. People didn't always see the beauty in songs like "Working Class Hero", "Cold Turkey", "Gimme Some Truth" and "Oh Yoko". And people really freaked out when Lennon took his destiny into his own hands: when he left Beatles Ltd. to make art with a woman who stimulated him more than his old buddies, and when he left rock 'n' roll to become a househusband.

Having a hero like Lennon made it a little easier to face the rough spots in my own life: realizing I was gay and coming to understand all that meant; telling the truth about my sexuality to people who didn't always want to hear it; integrating the truth of my sexuality into other, greater and lesser truths that were shaping my life. Of course, I had other heroes, and after a while I focused my attention on the ones whose truths more specifically applied to my life: E.M. Förster, John Rechy, David Bowie, Edmund White. I became suspicious of the heterosexual men I had heretofore looked up to. If they were following different truths in their emotional and sexual lives than I was, could I trust them in other areas? Straight men had to work pretty hard to earn my respect, and I realized that I was becoming somewhat of a gay separatist and liking it.

Then one morning I woke up to find out that John Lennon had been assassinated and I burst into uncontrollable tears for the first time in years. One of my heroes had died, and I had to ask myself again, what did this straight man mean to me? Appropriately enough, I found the answer in that bastion of the heterosexual male, *Playboy* magazine.

When *Playboy* interviewed John Lennon and Yoko Ono shortly before Lennon's death, the interviewer wanted to talk about the Beatles. Lennon wanted to talk about "baking bread and looking after the baby." It turned out that Lennon hadn't stopped thinking, and was particularly outspoken about the feminist principles behind his new life:

... we learned that it's better for the family if we are both working for the family, she doing the business and me playing mother and wife. We reordered our priorities. The number-one priority is her and the family. Everything else revolves around that.

Community Voices

gay, activist, and in prison

Dear Friends,

Yesterday I received my first issue of *GCN* from the prisoner subscription program. You would not believe how happy this contact with the outside has made me, and how much I appreciate your generous offering to those of us incarcerated who cannot afford to subscribe.

I was, however, a little pissed at this institution, as I received my copy at 9:30 p.m., in a well-read condition, instead of receiving it at mail call, which was 12:30 p.m. I was happy that they showed enough interest to read it, but pissed because they had violated the privacy of my mail. I intend to inform the administration that I would be willing to donate my issue to the institution library once read, if I get to read it first!

Being at Berkshire County House of Correction is a unique experience. I was informed that in remembered history, I am the only open gay to ever be here, and probably will be the only open activist boy-lover. This fact bothers the administration, as they feel that no guard or inmate will be safe from being molested while I am here. Cute!

Because I have been declared not a sexually dangerous person by everyone except the good humor man, I am allowed a few leaves from my cell during the day into population, being, of course, closely watched.

My in-jail classification, which determines what programs I am able to participate in was recently changed from a one to a two, which meant that I would be allowed to use the library and other programs here, which are limited. However, I cannot at this time do so, because, as they state, safety reasons. What this in reality translates to is they don't trust me, figuring that I will try to have sex with other inmates while they read their books (which is not a bad idea, but!). I am currently fighting for equal privileges granted under the classification.

The sheriff and numerous guards have questioned me as to if I could control those kind of urges. When I asked what kind of urges, they retreated. I was informed that movement people were not allowed here, because of a rumor started by the prosecuting Assistant DA that there was to be a protest here on my behalf, and my reply was "Bullshit," they are and will be here.

I have been requested to conform to various ideas of how I should act to be granted any privileges at all, but tend to resist, as they are absurd. I am not allowed without hassle to talk to two other boy lovers here who are considered as "child molesters," and "without class."

Upon checking on why they were treated as such, I found that they were rather uneducated, and repeat "offenders." Neither was a dangerous person, but the administration told me that I had more class than them? One of the boy lovers is a 20 year old youth who is shy, confused and suffers from a few physical disabilities. Because of this, and his repeated visits here, he is targeted by all, guards and inmates alike, as a pervert, and

someone to pick on. Ironically, his latest "offense" was that he fondled the penis of an 11 year old gay hustler through his pants, and received a two year straight time sentence from a district court judge. Upon this, the judge realized that he did not have jurisdiction over the indecent sexual assault charge, reversed his decision, and ordered him held over pending indictments from a grand jury. He, of course, is represented by a public defender.

Because I am a first offender, with some intelligence and education, and am not afraid to speak up and out against injustices, I have more class than them? It doesn't figure.

When I get too close in friendship with a "straight" inmate, they tell me I shouldn't. Their reasoning is that it would look bad. I was recently playing cards with a cute 17 year old inmate (who looks 12), whom I have known for years. He was sentenced here to serve three months worth of weekends because of him selling a joint to a 13 year old boy. Everyone else here could talk or play cards with him, but when I did, they saw it as an attempt by me to get into his pants. I grew madder by the day.

I have been accepted by a large portion of the population, many who do not like gays, but who respect my right not to be harassed. There are a few who still very much hate me, but so what! The struggle goes on.

What is normal for other inmates, becomes abnormal for me. I can't talk about sex, either gay or straight, without the guards almost dying. Other inmates at shower time and during the day run around shirtless, with cutoffs on, or even wrapped in a towel, but I must remain dressed, so that I don't excite the straight inmates. This I don't believe!

All of this, and the hassles of the past year were all caused because I sucked on the penis of a 14 year old gay boy for less than five minutes, who wanted me to. It is a shame that anyone should have to suffer for private, consensual sex.

I am filled with disappointed and some anger at Walter (the 14 year old) for what he did by kissing and telling, but I don't hate him, I feel sorry for him. He was forced, because of some reason I am not too sure of, to do this. His parents and the court system are perhaps more to blame for prosecuting for private, consensual sex.

I shall continue to fight towards the day that no one will be repressed in their expression of mutually consenting and loving relationships. This effort however must be joined by all of our lesbian and gay brothers and sisters, for an injury to one of us is an injury to all.

Let's all work to end sexual repression now. To the sexual freedom of all!

Love and Peace,
David Groat
Berkshire County House of Correction
264 Second Street
Pittsfield, MA 02101

... although there is this thing called the women's movement, society just took a laxative and they've just farted. They haven't really had a good shit yet. The seed was planted sometime in the late Sixties, right? But the real changes are coming ...

I am a violent man who has learned not to be violent and regrets his violence. I will have to be a lot older before I can face in public how I treated women as a youngster.

Lennon's feminism suffused the interview to an extent rarely seen in the public statements of rock stars, male or female, gay or straight. What is more, I realized, his feminism sprang from his heterosexuality. The great change in his life had been falling in love with Yoko. He lived with this woman, slept with her, made love to her, had a child with her. His truths about women came from "taking a look at the one he's with," examining the mind, heart and body of this woman he loved, and learning from her. He did these things because he had to, he *needed* Yoko; his feminism was a matter of life or death.

I came to feminism from another direction. Women do not dominate my imagination; they can't shake me up by threatening to kick me out of bed or refusing to bear my child. I don't have a past of violence against women to reflect upon. Like most other gay men who bother to think about women at all, my concern comes from a sense of shared oppression in a patriarchal society, and identification with women, who either feel desire for men or for their own sex, both of which I can claim to do. Neither of these are compelling motivations, which explains the misogyny and/or male separatism of many gay men.

Nonetheless, I adhere to my feminism; I want to continue to live in a world that is male and female, a world where I can hope some day to see woman and man living as equals. And I can expect to see truths about the position of women in this world coming from men and women who, because of their sexual orientation, *have* to live with one another.

I had to stomach remarks in the Lennon/Ono interview that to me seemed blatantly homophobic. John reduced Brian Epstein's homosexuality to looking at cute boys and dismissed the male camaraderie among the Beatles and other rock groups as examples of arrested development (thanks, Sigmund). Yoko's glib statement that society favors "singles and gays" over "families" is equally distasteful. None of this can be ignored, and I hear the like all the time from heterosexuals I otherwise respect.

Nonetheless, I continue to live around and learn from heterosexuals; and the death of a heterosexual hero, John Lennon, affects me with a sense of loss greater than the death of any gay hero you could care to name.

"Speaking Out" is the column designed for the benefit of *GCN* readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, *GCN*, 22 Bromfield St., Boston, MA 02108

usf update

Dear *GCN*:

I have never publicly attacked an institution I worked for, but I feel impelled to follow up your story about the University of San Francisco (*GCN*, December 13) by telling your readers that USF is probably one of the most repressive, homophobic, and sexist institutions in America.

Until now, the anti-gay words and actions of the administration have focused on campus issues. Now, however, the vice president for student affairs has decided that the National Women's Studies Association will not meet at USF in 1982 because of its large lesbians caucus. I hope *GCN* will cover this story of an unprecedented act of discrimination against an academic association. (NWSA was founded at USF in 1977; then the dykes were less visible).

It is especially ludicrous and hypocritical for a Catholic school to oppress gay people when so many nuns and priests are homosexuals. There are clerical closet cases at USF, right under the noses of the administrators who claim that homosexuality is at odds with Catholic teaching. In addition, because the university is in San Francisco, its staff includes a large number of lesbians and gay men.

In struggle,
Peg Cruikshank
San Francisco, CA

***GCN* welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.**

A Prison Project is now being formed to support *GCN* in its longstanding effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.

healthy and proud

Dear Editor:

Leaving the lesbian and gay community of Boston is not easy! During my four and a half years at the Fenway Community Health Center, I met and cared for many of you. With all the excitement of a new city and a new job — medical director of the Robert L. Livingston Memorial Health Center in New York City — I am sad to leave you all. You are a spirited community, full of peace and excitement, controversy and unanimity.

I came to this town despising myself; I leave Boston gay and proud. I had a lot to do with that, but so did you ... *GCN*, Gay Health Collective, Lesbian & Pride, Homophile Community Health Service, Robin MacCormack, and countless others.

Since health matters are my bag, I have some parting thoughts on well-ness: Perhaps like no other arena of one's many struggles with a homophobic world, the health establish versus the lesbian/gay client is one battle each and every one of us faces frequently, and at moments when we are least able to deal with the homophobia-illness. I'm proud to have been part of the Gay Health Collective of Boston and, most recently, of a private practice with Robert Taylor MD and Liz Volz, Physician Assistant. These people have created places where we can be gay *and* healthy. Support them! Use their services! Whenever you have the strength, fight the health establishment by confronting their fears and misconceptions.

We *are* a different and a special people. Boston, keep on fighting with dignity and pride. And thank you for the strength you've given me.

Love,
Ron Vachon
Boston, MA

Reminder

Bylines/Datelines

In August 1979, in response to suggestions from our readers, we developed the following policy: datelines appear in all news stories to identify immediately the location of a news event. Bylines (such as "By Lisa Nussbaum") indicate that the writer filed the story from the city in which it took place. In the case that the story is written in a city other than the one indicated by the dateline, we use the words "Compiled by."

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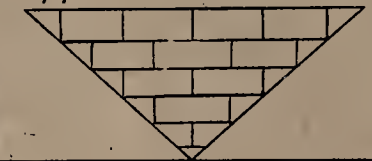
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10 YEARS SERVING THE GAY/LESBIAN COMMUNITY

Sexual Harassment

Continued from Page 3

treatment that I became unable to function adequately in my work duties."

Lill told GCN that Bunster had confronted Peck and that Peck retaliated against Bunster and Stanko by trying to keep Bunster from teaching summer school class she already had a contract to teach, by "lobbying students not to take her courses," by "trying to evict her from her office," and by refusing to approve her teaching schedule for reasons that Bunster thought were bogus.

"The complaint made [against Peck] in November of 1978," said Shapiro, "wasn't a serious sexual harassment complaint compared to the possible range of harassment. She [Bunster] objected to the fact that Peck was inappropriately intimate with her in public. But people in the [sociology] department [at Clark] frequently hug and kiss on the cheek. She said he said inappropriately intimate things to her that were complimentary: she looks good today, he likes the smell of her perfume today. These things are not terribly serious; they don't warrant dismissal from the university."

Shapiro continued, "The most substantial accusation Bunster made against Sid [allegedly happened] in March 1979. She said Sid had offered her his assistance if she would sleep with him. This took place in his office with no one else present. He denies this. . . . As a matter of fact, no position was available, so how could he have said that?"

GCN asked Lill this same question. She responded that, although a position was not definitely available at the time that Bunster alleges Peck propositioned her,

"everyone in the department was aware that one might become available for the next year."

Lill continued, "Ximena Bunster was at Clark on a two-year appointment replacing a woman on a two-year leave. From the time [Bunster] first arrived at Clark until the blow-up between Peck and Bunster, Peck had been encouraging Bunster to apply for the job if the woman on leave didn't come back. She [the woman on leave] was teaching in North Carolina and everyone knew she would prefer to stay there if she got a job. . . . And sure enough, at the last minute this summer she called and said she wasn't coming back."

Lill said that, following the incident in which Peck allegedly propositioned Bunster, Peck actively opposed Bunster's appointment to the position if it became vacant. "At least three other people in the sociology department stated at department meetings that they support Ximena for the position should it become available. Several people have since given us statements confirming that, at those meetings, Peck said he would not allow Ximena to have the job."

Shapiro thinks that his client is being treated unfairly by the university because it will not disclose to him the names of many of his accusers. "It is a mistake to look at this simply as a sexual harassment case. I think political motivations of the university have made [the case] what it is. The university is misusing processes in dealing with this kind of complaint for its own ulterior motives."

Lill, on the other hand, does not see Peck as a "political martyr." "Since his behavior is inexcusable," she said, "his only defense

is to suggest that he is a martyr, attacked because of his leftist politics. That is absurd and just not true. The people who are bringing the complaints are not people who would attack him for his politics. . . . or knowingly go along with the university in doing so. . . . He is constructing a smokescreen. I don't think that's a legitimate point for him to be making *vis-a-vis* the women who are complaining about him."

Nonetheless, according to Ansin, the feminist community around Clark University is split between those women who believe the plaintiffs and those women (who comprise over 50% of Peck's support committee) who can't believe that Peck could do the things of which he is accused.

"In the sociology department," Ansin said, "people embrace when they meet in a conscious effort to bring people closer together. Now, that warm and caring feeling is gone. Some students [are pitted] against other students, men against women. Senior members against junior members on the faculty."

Lill alleges that the women who are testifying that they have witnessed sexual harassment are becoming victims of harassment themselves: "Professors have made comments to their students like, 'I heard you testified [about sexual harassment] and you'd better watch out because the next time you're going to be cross-examined.' That's difficult to hear from a person you're dependent on for a grade. . . . And just last week somebody tore down a women's support poster in Ximena's office and wrote 'shit' all over it."

Security Clearance

Continued from page 1

prepared," he said, "to describe this particular incident as precedential or a precursor of a policy change."

"We look at each individual on a case by case basis," Schwartz continued. "Although the security risk is never zero, in this case, in light of the commitments the individual was willing to make, we decided the risk was low enough. . . . Whether we would make the same determination in the next case (involving a lesbian or a gay man) I am unwilling to state."

Nevertheless, Kameny said that last September, "Schwartz told me that a favorable outcome was likely. . . . and that we [lesbians and gay men] could properly interpret that as a change in policy. . . . Then [after they had arrived at their decision] I asked him again if we could still interpret the decision that way and he said no, that the NSA was simply continuing to

evaluate each individual on his own merits."

Kameny added, "Schwartz asked me to hold off on publicity for two months so that they [NSA officials] could inform the other agencies in the intelligence community first."

The NSA is among the most sensitive agencies in the U.S. government, since it is involved in code-breaking and worldwide monitoring of communications.

The case of this gay employee was handled internally by the agency at its Fort Meade headquarters, and until recently there has been no publicity about it. Anticipating some negative reactions when news of the decision ultimately circulated, NSA officials briefed senior intelligence officials in other agencies and some members of the Senate and House select committees on intelligence.

According to a report in the

Washington Post, the NSA's decision has sparked a behind-the-scenes battle within the intelligence community among those few officials that know about it. "The decision is a major disappointment to many of us," one official told the Post.

"There remain people throughout the intelligence community," said one NSA official, "who really do feel deep in their guts that homosexuals are not appropriate people to be given security clearances. There are a lot of that ilk who are upset by the decision."

Other officials at the NSA and CIA, however, say that the decision was "probably" a good one, and that it may have been inevitable anyway, since the courts have tended recently to rule that homosexuality alone, in the absence of other behaviors which could potentially lead to security problems, is not an adequate basis for denying security clearances,

Prison Scheme

Continued from Page 3

see different motives and predict different results.

"Generally speaking, it's a fraud," said Dave Collins of the American Friends Service Committee. "It's designed simply to give the appearance of order where chaos reigns."

An introduction to the system written for Walpole employees reads, "It is important to note that an inmate will only be allowed to change blocks within his corresponding housing unit." Thus once a prisoner is labelled "aggressive" he will keep that label.

But Robert Martin, director of MCLS, takes the term "Correctional Center" seriously. He believes that by attaching labels to prisoners for the duration of their sentences, the Quay system defeats the purpose of prison terms.

"The whole idea of imprisonment," he said, "is to bring about changes in people. If you take everybody you think is aggressive and you label them

aggressive, you have a self-fulfilling prophecy."

And Martin has criticized the test itself as well as the method of administering it. "They're tests that I don't think would meet any professional standards," he told GCN. "And to have them filled out by guards to boot makes a mockery of the whole idea of testing."

Martin said the last thing prison guards are capable of is making objective decisions about prisoners. "It would be a comedy show," he said.

The Quay test includes such questions as "Does not trust staff?" "Considers himself unjustly confined?" and "Does not want to be part of the system; rejects society?" Another section dealing with an inmate's life before he was imprisoned asks "Lived a nomadic 'hippie' existence prior to offense?" and "No significant relationships with women?"

Guards and administrators have

a special wrath for inmates who attempt to organize within the prisons. Collins believes the Quay system will be used against activists and against prisoners who simply demand their legal rights. He said prison officials in Massachusetts have frequently sent such inmates to Walpole's maximum-security Ten Block for similar reasons. "Our experience for years and years and years," he says, "has been that people who wind up in Ten Block are the people who threaten the administration and are not necessarily violent."

The Boston Globe quotes Rose Viviano of Family and Friends of Prisoners as saying the institution of the Quay system "is a blatantly political move to separate those inmates who understand the system now."

As every oppressive ruler knows, one convenient way to divide populations is by fostering racism. Prison populations are no

Continued on Page 7

LA Death

Continued from page 1

ment was an opportunity "to try to raise the consciousness of the police to attitudes they project to the gay community."

Hickman has served as captain of the Hollywood division of the Los Angeles police department and stated that, in that capacity, he had met "many times with gay leaders and we resolved many questions."

Hickman also emphasized to the press that the "department's attitudes in many ways have changed from those of 10 years ago," and that he expects to serve as an "ombudsman" (sic) and listen to the concerns of the gay

Resolution

Continued from page 1

Illardo, is the New York police department. The resolution might lead to increased communication between lesbians and gay men and the police, increased police monitoring of anti-gay violence, and training sessions for police cadets that point out the problems lesbians and gay men face, according to Illardo.

Other specific projects that the resolution's authors hope to see

NYU Recruits

Continued from Page 3

NYU, told *GCN* that the similarity of the votes on both proposals showed that the possible loss of defense department funding was not the crucial issue. Instead, he cited the "maximization of freedom of students at the university" as the key concern.

Schaffer said that the majority of students at the university might wish to be hired by potentially-barred employers and would, in effect, be discriminated against if those recruiters were not allowed onto the campus. Jull also said that supposed potential discrimination against the majority of NYU's student body was a major focus of the debate over the pro-

Bryant Stays

Continued from page 1

Bryant's favor 30 minutes later. Chief Judge J. Skelly Wright had also heard the appeals court case of Air Force Sgt. Leonard Matlovich in 1978.

"Frankly, with the time limits that I had, I didn't think I had any chance of getting anything out of them Monday," Fox told *GCN*, "so I was quite pleased."

"All I know is I've got damned good lawyers," Bryant told *GCN*. "I'm very happy."

"You know, I can certainly go out there and get another job just like anyone else. People lose jobs every day. But it's the principle of the damned thing."

"A few people in Washington are trying to tell me... that I am not eligible to serve in the defense of this country. I've done a very

Prison

Continued from Page 6

different. The Quay system could lend itself easily to aiding such manipulation and to venting the racism of wardens and guards. According to the *Boston Globe*, at other prisons where the Quay system has been used most black inmates have been classified as aggressive and most whites as passive.

The *Boston Herald-American* cites a government report on Walpole made in February of last year that describes "blatant racism" there. Collins predicts that Walpole officials will be careful to avoid accusations of racism in applying the system but "still would bet that a lot of black prisoners are going to be categorized in the violent block who would not in any way be objectively classified as violent."

In a state noted for its violent racism, 38 per cent of the inmate

community.

GCN attempted to contact Commander Hickman in the days following the murder. On three consecutive days *GCN* was informed that Hickman was off duty. On the fourth day, the police department informed *GCN* that Hickman had "left for a week in the East."

The death of Juan Chicas, an Hispanic gay man, is the second death of an Hispanic gay man by a city's police department in the past few months. In July, Fred Paez, an Hispanic gay activist in Houston was killed by an off-duty police officer.

emerge are a city-funded anti-gay violence hot line, counseling services for assault victims, and tougher prosecutions of anti-gay attackers in the New York City courts.

The nature of the projects, says Illardo, would take shape in the course of public hearings on the resolution. Friedlander has indicated that she will press for hearings, but is not sure when they will be held.

posals.

Rosalyn Richter, co-executive director of the Lambda Legal Defense and Education Fund, told *GCN* that the question of whether the university ought to assume a role of creating social change arose in the debates surrounding the university's possibly seeking a declaratory judgment. She said, "Their [NYU administration's] position is that they're not responsible for determining this issue."

Schaffer told *GCN* that the question of the university's responsibility to create social change was also implicit in the consideration of potentially discriminating against the majority of the students.

good job and I'm anxious to serve.

"Anyone who is qualified to do a job — whether or not they're gay — deserves to serve. I'm going to fight that issue."

On December 3, a five-member administrative discharge board recommended that Bryant be discharged under less than honorable conditions (see *GCN*, Vol. 8, No. 23).

McDill AFB commander Col. George E. Wehling upheld the decision of the discharge board on December 30.

The next day, December 31, Lt. Gen. Arnold W. Braswell, commander of the 9th Air Force, upgraded the discharge to general and ordered Bryant out of the Air Force January 5.

population at Walpole is non-white while only eight per cent of the prison staff are members of minority groups.

There are traditional provisions, of course, for protecting prisoners

Continued on Page 12

Robin

Continued from Page 3

from us loud and clear that the lesbian and gay community in Boston will not sit back and allow the liaison's position to be wiped out. Robin has provided us with a link with the city that has been tremendously valuable."

Rofes urges Boston area lesbians and gay men to write letters to Mayor Kevin White, to his assistant Micho Spring and to *Boston* magazine in support of MacCormack and to send copies of the letters to Rofes, c/o *GCN*, for documentation.

Boston Shoppers Guide

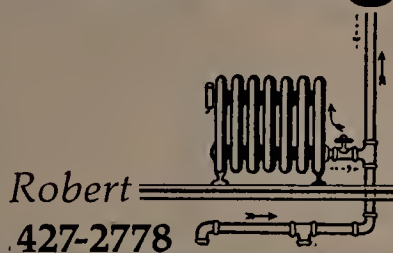
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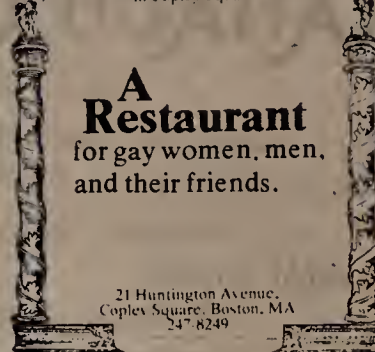
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Gay And Lesbian History on Stamps

By Louis Paul Hennefeld

The world's largest hobby is stamp collecting. Even if one is not a philatelist, we cannot get away from the fact that we all have to buy and use those little pieces of paper.

While reading from Jonathan Katz's book, *Gay American History* (Avon Books), I noticed that many of the persons mentioned in his book are on U.S. stamps. It was at this point that I began to collect stamps which had a gay theme. As my guide in this stamp collecting expedition, I used the following books to pinpoint my research of gay persons who might be portrayed on stamps: *Gay American History*, *The Book of Lists* by Irving Wallace (Bantam Books), *Gay Source* by Dennis Sanders (Coward, McCann, Geoghegan Books), *Jonathan to Gide* by Noel Garde (Nos Books), and *Hidden Heritage* by Byrne Fone (Irvington Books). From reading these books and through my knowledge of stamps, I discovered that there are a great many gay and bisexual persons honored on stamps by countries who refuse to grant human rights to gay people.

Greek Myths

One of the most beautiful mythical stories of love between two men is the story of Apollo's love for Hyacinthus. Both men can be found on stamps, as can the hyacinth flower.

In the story, Apollo accidentally kills Hyacinthus. Apollo then memorializes him with a hyacinth which grows from the blood of Hyacinthus. In the spirit of this story, the gay community should proclaim the hyacinth as its official gay flower.

The well-known comrades and lovers Achilles and Patroclus from ancient Greece are also shown on a Greek stamp.



Apollo, Hyacinthus and hyacinths

Religion

Some notable religious figures on stamps may have been gay. Jesus and John the Beloved Disciple, whether gay or not, did have a strong same-sex relationship. It has been thought by some that Judas betrayed Jesus because he was jealous of Jesus's love for him. He believed John was receiving too much of Jesus's attention. It must be remembered that Jesus never preached against homosexuality, and that he preferred to be in the company of men. Jesus and John can be found on many stamps.



Cardinal Newman and St. Augustine

St. Augustine, when a youth, had a passionate attachment to another man. The sudden death of this man left him endlessly weeping and broken-hearted. A similar incident happened to Cardinal Newman (20th Century religious figure). When his beloved friend and companion Ambrose St. John died, Newman in a grief-stricken state threw himself on the bed with the corpse and remained with it all night. During Newman's lifetime, he would break into tears whenever the name of his beloved friend was mentioned. Newman can be found on two Irish stamps. Augustine can be found on stamps of Algeria, Columbia and the Vatican City.



Popes Julius II, Sextus IV and John XII

Vatican City, the core of anti-gay sentiments, surprised me by portraying not only many gay artists but also three of the many gay Popes on their stamps. Emperor Maximilian wrote, in a letter sent to Henry VIII in 1510, "that two French boys recently sent to Rome by Queen Anne of France had fallen victim to the homosexual lust of Pope Julius II. A Council met in November of 1511 and decreed of Pope Julius II, 'this sodomite, covered with shameful ulcers, who infected the Church with his corruption'." Julius II can be found on one of the earlier Vatican City stamps.

Pope Sextus IV (1471-1484) was depicted on a set of three stamps in 1975. A story about the Pope indicates that "while Sextus IV was Pope, certain Cardinals presented a petition for permission to practice sodomy during the warm season. The petition was said to have been taken under favorable consideration."

Pope John XII (955-963) (on a French stamp) became Pope at age 17. He turned the Papal palace into the scene of gala homosexual orgies. John died at the early age of 26.

Giovanni Cardinal del Monte, who was elected Pope Julius III in 1550, was said to have been the most blatant of all the homosexual popes. While still a cardinal, he was known to engage in orgies involving sodomy with other men. While pope, he raised many teenage boys to the rank of cardinal. He adopted his beloved boyfriend, Innocente, and promoted him to his bed. Julius gave Innocente, who remained constantly at the pope's side, the rank of cardinal.



Alexander the Great, Julius Caesar and Titus

Statesmen & Women

The Persian Boy by Mary Renault tells of the love between Alexander the Great and Hephaestion. When Hephaestion died, the doctor who failed to save his life was crucified at Alexander the Great's order. Alexander can be found on many stamps as can Aristotle who was his tutor when he was a young boy. Aristotle was also a lover of men.

Julius Caesar, depicted on many stamps, was loved by every woman and wife of his time. The Emperor Titus of Rome, known for his sexual relations with boys and women, was depicted on stamps while Emperor. The eunuchs of his Court while Emperor. The eunuchs of his Court while Emperor. The eunuchs of his Court while Emperor.

The Emperor Trajan, who is also depicted on stamps, had a harem of boys within his Empire. He performed religious rituals with boys. Another Roman, the Emperor Nero, was depicted on stamps. The love of Nero was notorious, who was constantly at his side.



Richard I, James I and

Richard the Lion-Hearted of England negotiated a treaty with Sultan Saladin. He is depicted on stamps and both were lovers. The two must have had some joyful moments. Sir Roger Casement, the martyr of the Irish, was depicted on stamps. Some hitherto unpublished sexual letters in the homosexual world. He is depicted on stamps. Alexander Hamilton and his inside on the U.S. Bicentennial Souvenir at Yorktown." Hamilton wrote about certain portions of these letters have been entirely destroyed.

Other world leaders who were depicted on stamps include such as James I, William III, and George I of Russia; and Queen Christina of Sweden. Most recently, Dag Hammarskjöld was honored on stamps of many nations. Someone to publish all of the letters of Roosevelt.

Most recently, Dag Hammarskjöld was honored on stamps of many nations. Someone to publish all of the letters of Roosevelt.



Peter the Great and

Music

Jean Baptiste Lully (1632-1687) later became the dictator of official music. It was well-known that his sexual proclivities of Lully could be found on several stamps. His career of an aspiring musician. Lully was a gifted tenor, was shortlived as Master of the Chapel. The relationship ended in 1687. He was injured. Gian Gastone, one of the Medici, encouraged Handel to visit Italy. He became intimate with Alessandro Mendini. They introduced Handel into the world of the palace of Prince Ruspoli. Ottoboni. While in Naples, Agostino (and supposedly gay) urged Handel to become Kapellmeister of the Court. Handel visited Germany in 1716, he brought with him Mr. Andrews and then Richard B. In Handel's household, apart from his associates were male. Rumor has it that in England, there exists several love letters. Handel is pictured on a stamp of Romania.

Ludwig von Beethoven (1770-1827) and he is found on stamps of many nations. He was a timid around women, but was able to marry. For a time, Beethoven shared an affair with a woman. He wrote the A-Major Violin Sonata, but there was an unholy row about it. Beethoven dedicated his dear friend Prince Louis Ferdinand to the pianist Jan Lodislav Liszt. The Opus 111 Sonata was dedicated to a German and Austrian homosexual. Franz Schubert (1797-1828), from Vienna, was predominantly homosexual during his 31 years. At the age of 31, he died of tuberculosis. The following year, he was named Franz von Schober. Other musically involved were: Johann Michael Bach, and others.

Ludwig von Beethoven (1770-1827) and he is found on stamps of many nations. He was a timid around women, but was able to marry. For a time, Beethoven shared an affair with a woman. He wrote the A-Major Violin Sonata, but there was an unholy row about it. Beethoven dedicated his dear friend Prince Louis Ferdinand to the pianist Jan Lodislav Liszt. The Opus 111 Sonata was dedicated to a German and Austrian homosexual. Franz Schubert (1797-1828), from Vienna, was predominantly homosexual during his 31 years. At the age of 31, he died of tuberculosis. The following year, he was named Franz von Schober. Other musically involved were: Johann Michael Bach, and others.



Sasha Alyson

Joyce Harper

A New Gay Publishing House Is Born

By Maida Tilchen.

One of the newest gay publishers in the world is located in the unusual Boston neighborhood that includes Chinatown, the Combat Zone, and Tufts University. The new neighbor is Alyson Publications, which in the last year has published such books as *The Men With the Pink Triangles*, *Young, Gay and Proud* and *Pink Triangles: Radical Perspectives on Gay Liberation*.

The owner of Alyson Publications is Sasha Alyson, who for three years has also owned and run Carrier Pigeon, a distribution service for radical books and magazines. Sasha is an American who spent some time in England working for Publications Distribution Corporation, which distributes radical books in England. Says Sasha, "When I went to Britain, it seemed like a great opportunity to learn distribution and to be able to do something here when I got back." He began Carrier Pigeon in his home on Mission Hill in Boston, in 1977, working with another man who has since left the business. Carrier Pigeon now distributes books from 70 presses including by South End Press, a Boston radical publishing house, whose current bestsellers include Tom Hayden's *The American Future*. Carrier Pigeon also distributes magazines such as *off our backs* and *Gay Left* to bookstores all over the country.

Sasha decided to start publishing books for a few reasons. British books which he had been importing had become too expensive because of rising printing costs and inflation. It became more economical to print an American edition instead. He also felt that many writers who self-published their books often made costly mistakes and produced unattractive looking books, resulting in poor sales of books whose content was important. His first book, *Energy, Jobs and the Economy*, was on the economic benefits of solar energy over nuclear power, and was done as a joint venture with the group Environmentalists for Full Employment. He has also published a book on health care in Vietnam, plus four books on gay issues, with several other gay books planned.

Young, Gay and Proud is an expansion of an Australian pamphlet by the same name. "It was done well, but it is still going to be a long time before we get it into the hands of the young people for whom it was originally written," says Sasha. "We get lots of letters from people in their twenties who say 'gee, I wish I had had this five years ago.' And occasionally we get really enthusiastic letters from kids in high school. But it really isn't reaching as many of them as it should yet. Somebody just ordered a bunch of copies to distribute through the schools in their area — I'm not sure exactly how they're going to manage it. A Girl Scout office ordered some copies once. I don't know if it was for the leaders or the Girl Scouts."

Sasha is hoping to promote the book to youth counsellors, teachers, social workers and through advice columns and magazines aimed generally at teen-agers.

The Microcosm Of The Death Pit

THE MEN WITH THE PINK TRIANGLES

By Heinz Heger

Alyson Publications, 75 Kneeland St.,
Boston, MA 02111
117pp., \$4.95

Reviewed by Ian Johnson and W.J. Krueckl

"May they never be forgotten, these multitude of dead, our anonymous, immortal martyrs."

This is a very unpretentious, straight-forward little book one which can easily be read in a short sitting — fortunate, perhaps, for you may well find yourself riveted to your seat. Be forewarned, however, for this simplicity is deceptive. The contents of these barely

one hundred pages has the potential to leave a deep imprint upon the mind and emotions. An impression of the type which takes an inordinate amount of time to fully digest. One which remains in the back of the mind or the pit of the stomach until this process is complete.

Perhaps this impact is caused by a conflict between the factions within each of us; by the part which politically "knows" the ins and outs of oppression, yet is still shocked and afraid to emotionally come to terms with the guts of it; by the part which clutches to the belief that our worst fears can't really come true; by the part which is compelled to make some sense out of the senseless.

This work is first and foremost a personal tragedy. It is the story of a young, gay Austrian man from a well-to-do, respectable and well-connected family. He was a student in Vienna in 1939 — one of the great educa-

tional and cultural capitals of the world. The Gestapo is at the door with a summons for questioning. Within an hour, his entire world has crumbled. Thus begins a six year saga through prisons and concentration camps — a world where prisoners are worked and tortured to death, where the life expectancy can be no longer than a few months in order to make room for new arrivals.

Just one glimpse at work in the clay-pit which was reserved for homosexuals alone:

It happened very often that the prisoners shoving a full cart uphill simply ran out of strength, and the cart slipped violently back down on them... Many prisoners were already so numbed and indifferent that they didn't even bother to jump out of the way when a full cart came roaring toward them. Then human bodies would fly through the air and limbs crushed to pulp, while the re-

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BOOK

GAY COMMUNITY NEWS

REVIEW

"The ones who need it most are those kids who have no contact with anyone who is gay, which is the vast majority. You can't go through any gay network, you have to go through other channels."

The most popular Alyson book right now is *The Men With the Pink Triangles*, a first person account by a man who was imprisoned for six years by the Nazis for homosexuality. "The author is still anonymous. He wrote it and it was published in Germany a few years ago. I don't know any of his background beyond that. I think the author finally decided it was time to tell it, and didn't want to surface and be public, but was willing to go through an intermediary, so he told his story to Heinz Heger. A British edition has also been published by a new press in London called the Gay Mens Press."

Pink Triangles: Radical Perspectives on Gay Liberation, edited by Pam Mitchell, is an anthology of articles, many of which have been out of print because they were originally published in magazines. A book by Dennis Altman will be available on February 1. Called *Coming Out in the Seventies*, it is a collection of essays about the gay movement.

"It's clear to me that there's a lot of interest in reading stuff by gay people about their lives, written by non-celebrities, by people who have undergone specific experiences that other lesbians and gay men need to read about. In *Young, Gay and Proud* there are several first person stories by young people, about coming out in school and the consequences of that. It's very helpful for people to read that, because they don't always know that others have faced the problems they face. So I think we're going to be doing a lot of publishing like that."

In the works for Alyson Publications is a book by older lesbians and gays, about their concerns. Sasha is hoping to have members of SAGE, Senior Action in a Gay Environment, work on the book. In progress also is *One High School Student in Ten*, an anthology of first person accounts by young lesbian and gay people. Aaron Fricke, the Rhode Island student who took a male date to his high school prom last year, is writing a book which Sasha hopes to publish in time for the 1981 prom season. "I think it may be the first book that really documents the male experience as *Rubyfruit Jungle* did for young women."

Members of the Lesbian and Gay Media Action (LAGMA) group in Boston are writing a book on how individuals and groups can influence the media to improve their coverage of gay people.

So far Sasha hasn't published poetry or fiction, which have been the mainstay of most of the lesbian presses. "Fiction is very risky, because it's hard to convince bookstores to carry fiction by unknown authors. If a good novel came along, we would seriously look at it. I'm hoping to do some reprints of the earlier gay novels, which are now out of print. The one I want to start with is a 1950 novel, *Quartrefoil* by James Barr, but I haven't been able to locate the author for permission.

"It's worth letting people know that we are always looking for manuscripts. We have a very limited budget, but we have done some joint publishing with authors, so that the investment is shared. We're also looking for contributions to our high school and older gay anthologies."

Alyson Publications is at 75 Kneeland Street, #309, in Boston. The books are available by mail, but can also be found in your local women's, gay, or alternative bookstore.



Lori Freedman typesetting David Fernbach's *The Spiral Path*, to be published in 1981 by The Gay Men's Press

Joyce Harper

Death Pit

continued from page 1

maining prisoners only received more blows with the stick. The clay-pit thus took its daily toll of fatalities, both accident victims and those who simply succumbed to exhaustion. The death-pit richly deserved its name. p. 39

Yes, there is blood and gore: real life, *Sachsenhausen*. Yet that's no excuse to avoid this book. Somehow the reader is numbed by the volume of brutality along with the victims, at which point there emerges another level of the work. This is much more than a narrowly viewed personal tragedy. Due, perhaps, to the journalistic blending of a very perceptive victim and a very skillful interviewer/author (Heinz/Heger), there exists a consciousness throughout this book which transcends the particular to focus upon a more universal message, a level at which sense can be made of the otherwise senseless:

With thumps and blows they forced me to suck their cocks, which I never would have done voluntarily, and this went on several times a day from then on. As far as they were concerned, I was a "filthy queer" and must have got the same satisfaction as they did. For me, however, the whole business was repulsive and made me sick, yet wretched as I felt, I was completely in their power. They had no conception that sex had anything to do with emotional feelings and the desire for human contact — even among homosexuals. All that they cared about was a little bit of pleasure for themselves. The whole time, moreover, they spoke obscenely and contemptuously of me and other "filthy queers." They weren't queer at all, but quite normal, no matter that it was they who had forced their cocks into my mouth. p. 29

An equally powerful secondary theme is that of the drama of sheer survival: *personal* survival against all odds, in the face of such brutality that the concept of collective solidarity becomes super-human. As David Fernbach, the English translator states in his introduction:

Only in an exceptional situation could any group of prisoners attempt to gain collective advantage over their jailors. In general, each individual was thrown back on their own resources, and survival meant one's own survival rather than someone else's. No one can be blamed in such a terrible situation for saving their own skin, least of all by people who have no experience whatsoever of anything comparable. The very fact that the Austrian who tells his story here survived, and survived for six years, means that he survived at the expense of many fellow-prisoners. His merit is that he never attempts to conceal this stark reality. p. 14

Within this tapestry of survival, the reader becomes a spectator within the microcosm of the camp: a world complete with an intricate hierarchy — a pecking order ignored only at one's dire peril where a single mistake spells doom and where one's position must be understood quickly or not at all.

Our Austrian's recollection of detail pays off handsomely here, for we unknowingly become accomplices in a world of perverse *relativity*: a world where less brutal must pass for tenderness; where possession must pass for love; and where less pain must pass for happiness. Despite the never ending brutality, we, too, begin to cherish the morsels of relative compassion — the glimmers of hope that humanity has not lost all feeling. As we follow our Austrian's torturous rise through the maze of the hierarchy, against all odds to become the first-faggot "campo" ever, we become privy to enough points of reality to be less quick in our judgments. With the exception of the most sadistic of the chief officers, we gradually become confronted with a host of multi-dimensional characters: people hopelessly caught up in the conflict of "duty" versus "conscience," risk versus survival. The reader is often forced to witness the consequences of each alternative.

It is said that within each microcosm is embodied the pattern of the macrocosm, and that is certainly the case here. If this book leaves us with even a tenuous sense of "how it could happen" within the camp, then we must not fail to make the connection to "how it could happen" within the larger society from which these camps were spawned. Perhaps it is due to your reviewers' long study of Nazi Germany and the world in which it existed, but the parallels are unmistakable. And from there, if we're really brave, we can postulate what could happen in America if we were at war, the dollar was worth nothing, and each of us were left to our own resources to survive.

GAY COMMUNITY NEWS

BOOK REVIEW

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Sasha Alyson and Peter Austin checking bookstore invoices

Joyce Harper

A Collection of Gay And Lesbian Socialist Thought

PINK TRIANGLES:

Radical Perspectives In Gay Liberation

Edited by Pam Mitchell

Alyson Publications

187pp., \$4.95

Reviewed by Ron Schreiber

One question ought to be clear, even if people in the gay movement continue to argue about the answer. Can gay people win acceptance in American society? Or is discrimination against lesbians and gay men, like discrimination against women generally, something necessary and structural to the economy and the social order? Those who think we can win acceptance often make gay civil rights the chief goal of the movement. But it ought to be clear by now as well that Bruce Voeller is no more likely to be appointed Commissioner of Gay Affairs than Ralph Abernathy is going to be named Secretary for Black People. In other words, as the essays of *Pink Triangle* attest, homophobia is part of the bloodstream of American capitalism, not just a facial blemish the country will outgrow.

Because the United States is the only major capitalist country without a large socialist party, socialist ideas here are often considered "fringe" or "crackpot." Americans go from election to election choosing between liberal capitalists and downright reactionaries both of whom agree that private profit is the first, and sometimes only, social priority. Nor is it accidental that there is no mass socialist movement in the United States. Soon after Debs had been a popular candidate

for president, he served time in a federal prison. When radical organizers led successful CIO unions, they set themselves up for purges as "Communists," and the CIO cleaned itself up for the bosses. The left has been ruthlessly and, I'd say, successfully oppressed in this country, and working people, like gay people, have learned to oppress themselves — tired of Carter, they turned to Reagan "for a change," at least the white ones did, and I assume, as well, that few gay people voted for Moral Majority senatorial candidates. Small consolation: it is obviously dangerous to be black or gay in 1980 and socialists argue that this danger is not accidental. The attack on people of color, on gay people, and on women generally is a strategy of the ruling class.

If this socialist conviction is accurate, then Mitchell's *Pink Triangles* is an important collection for us to have. But I should be clear about "us." *Pink Triangles* is grouped into three sections. The first section (of seven essays) is concerned with the fact that there is a lesbian and gay culture. Our culture enables many gay people "to see themselves as valid human beings"; part of our self-acceptance "comes simply from knowing other people who are also gay and who have had experiences similar to our own." The cultural essays include two pieces by Charley Shively originally published in *Fag Rag*: "Cosmetics as an Act of Revolution" and "Old and Gay." Shively is always engaging and challenging. In nearly everything he writes, he catches me napping on some of my older assumptions; he forces me to rethink and to examine my own emotions. Here is Shively on gay male attire:

Too much has been said of the differences between leather and fluff drag. They have so much in common. For one thing, they are much more egalitarian than other styles. Anyone can do it; the fat, old, bald, ugly, dumpy, middle-aged, paunchy or plain no less than the super-beauty.

Shively also criticizes the "beautiful" and "manly" stereotypes of gay male culture. And he writes with anger about the ways gay men "often draw a strict line between sex and company, preferring sex with young strangers (often anonymous) and camaraderie with others our own age. Couples over thirty are an exception, and they have usually met before one or both became thirty."

In her article, Pam Mitchell stresses both the differences between lesbians and gay men and the bases for their cooperation. "What lesbians and gay men have in common is that there are certain sexual rituals we won't participate in on a regular basis: those that uphold the myth that a brand of sexuality exists that can actually include both male and female meanings." Three essays by English writers deal with topics that have driven some gay men and lesbians apart: pornography and boy love.

The first group of essays in *Pink Triangles* is likely to be of interest to any (gay) reader. But the last two sections of the book — four essays each about radical theory and about gay and lesbian liberation — are probably of less general interest, though they are valuable to the gay socialist. Gay socialists think that gay and lesbian oppression is inherent in American capitalism. It resides and thrives especially in the nuclear family. The family is both the basic economic unit of the society and the airless hive where we are taught how to be boys and girls. The essays in the

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Sasha Alyson preparing cover artwork for *Coming Out in the Seventies*

Joyce Harper

What Lesbians Do

SAPPHISTRY: The Book Of Lesbian Sexuality

By Pat Califia
Illustrated by Tee Corrine
Naiad Press, P.O. Box 10543
Tallahassee, FL 32302
180pp., \$6.95

Reviewed by Amy Hoffman

I was a late bloomer. When I was 21 I read an anthropological study with the formidable title of *The Nature and Evolution of Female Sexuality*, by Mary Jane Sherfey, M.D. (Vintage, 1973), and discovered that women have orgasms. Since I'm the kind of person who has difficulty believing anything until she sees it in print, this was a reassuring confirmation of something I had suspected in bed for a couple of years. It was also a step in my coming out (something towards which I would continue to hobble for another three years, which is probably why I am so adamant now in my belief that coming out is a process, not an event).

Unfortunately — although not surprisingly from an author who, even though she is a woman, is an academic and a psychiatrist — Mary Jane Sherfey, M.D. neglects to discuss lesbians. I went on for the next several years picking up bits of information here and there and miserably recording in my journal a series of long, painful crushes on women who I was sure would want nothing to do with me. Then, the usual: I finally began to perceive that there were *lesbians* who might reciprocate my feelings; I got into a relationship; I added one more adjective to my political self-description; I began to live happily ever after. In retrospect I find the whole process sort of silly — all that anxiety, ignorance and unrequited love.

The problem is our (patriarchal, capitalist) culture's willful and gross ignorance about women's sexuality. Why else the endless debate about the nature of women's orgasms? It's crazy: women coming as sure as taxes in beds all over the western world, and yet Mary Jane has to write an entire, impenetrable book to prove the existence of the clit to the white boy's club (and to some of us women as well!). One result of this ignorance is that no one deep down believes that lesbians have real sex (including lesbians who are convinced that it's impossible for them to get VD and gay men who taunt lesbians for being anti-sexual). That's why everybody's always asking lesbians what we *do*. In a passage in *Sapphistry* about lesbians who enjoy vaginal penetration during sex, Pat Califia is obliged to point out that "Any technique that two women use to arouse and please one another is a *lesbian technique*." (p. 51). Even *we* don't know what we do, or else we've persuaded ourselves that we're doing it wrong. It's a cliché that everyone thinks she or he is the only one in the world. Even upon coming out, it's hard not to fall into feeling like a queer's queer.

Pat Califia has written a book which attempts to combat these oppressions of ignorance and isolation. No more ploughing through anthropology books, abnormal psych texts or dirty novels. As she explains in her introduction:

The majority culture controls us by limiting our vision and denying us all possible images of the women we might become. This book carries a subversive message. It presents an alternative to conformity. . . This book is an attack on the repression and colonization of women's sexuality. It is intended to strengthen us and prepare us for a long, difficult struggle for liberation. (pp. xiii-xv)

The purpose of *Sapphistry* is to affirm lesbians' sexuality in whatever forms it manifests itself, in order to improve the quality of our individual, and eventually our collective, lives.

The voice in which *Sapphistry* is written is reassuring, informative, nonjudgmental and witty. It doesn't use a lot of big, technical words. The typical sentence in the book rocks back and forth: "some lesbians. . . however, other lesbians. . ." Califia refrains from making assumptions or generalizations about lesbians, and instead discusses many aspects of lesbian sexuality calmly and without defensiveness. (This attitude may of course infuriate some people, especially when applied to areas of sexuality which are controversial, such as S & M.)

One cold and rainy Sunday I decided that what sex is really all about is guilt and inadequacy. Reading *Sapphistry* should discourage people from coming to these kinds of depressing conclusions. Califia has a near-obsession with constant communication between sexual partners and with mundane detail. I always imagined that other lesbians performed in bed with the grace of ballet dancers while I elbowed people in the stomach, got pins and needles in my arms, became tangled up in the sheets, or had sudden allergic reactions to the household pet. However, there are no "zipless fucks" in this books. (Califia's provision of helpful hints for keeping track of the keys to your handcuffs was enough to turn a clod like me off to S & M forever.) In the chapter on "Partners" Califia discusses barriers to communication about sexual needs

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Homosexuality Redefined

HOMOSEXUAL BEHAVIOR: A Modern Reappraisal

Edited by Judd Marmor
Basic Books
416 pp., \$27.50

Reviewed by Jonas Fields

Homosexual Behavior: A Modern Reappraisal attempts, in the words of editor Judd Marmor, "to bring to the reader a compendium to the most advanced knowledge on the subject of homosexual reactions and behaviors in both men and women."

Marmor, who previously edited *Sexual Inversion: The Multiple Roots of Homosexuality* (published in 1965), is a distinguished past president of the American Psychiatric Association and is well known to the gay community for his steadfast rejection of the belief in a unitary cause of homosexuality and for his courageous, eloquent, and well-reasoned rebuttal of Charles Socarides' "lurid" and damaging distortions of gay people's lives.

In this new volume, Dr. Marmor has brought together twenty-one original articles by authors from the fields of history, comparative zoology, genetics, endocrinology, sociology, anthropology, law, theology, psychology and psychiatry. Moreover, he has found authors who can write well and interestingly. Equally important, he has women writing about the experiences of women and openly identified gay people contributing their knowledge and wisdom. These individuals, who speak from the perspective of being both participants and observers, give a special vividness and richness to their subjects.

The majority of the twenty-one articles, together with Marmor's overview and epilogue, are generally excellent and provide the reader with historical perspective and a survey of current ideas regarding homosexual behavior as understood by the various disciplines. Three

chapters come from the biological sciences, nine from the social sciences, and nine from clinical psychology and psychiatry.

It is Marmor's belief that the multifactorial approach provides the most comprehensive understanding of homosexuality, and the articles reflect this orientation. Acknowledgement is made that gay people are everywhere, though history and culture play an important role in determining the ways in which their sexuality is expressed. Similarly, it is noted that men have generally paid little attention to female sexuality and have assumed that it was either the same or a reverse version of their own sexuality. This volume clearly emphasizes that female homosexuality is a unique female phenomenon that must be understood in its own right.

Many other tired myths are laid to well-deserved rest. The chapter on aging finds scant evidence to support the image of the lonely, unattached older gay person. A more accurate definition of homosexuality is formulated, based on preferential erotic interest and not on the presence or absence of some particular behavior.

Dr. Marmor himself makes many valuable contributions to this volume. Chief among them are his discussions of homophobia and its origins, and his examination, in the epilogue, of whether there is a relation between homosexuality and mental illness. He concludes that there is none. And he does not mince his words. He labels the problem quite correctly as one stemming from ignorance and prejudice. His arguments show reflective thought and empathic understanding. More than that, he appeals to his psychiatric colleagues to free themselves from the last vestiges of prejudice and delete the discriminatory category of "ego-dystonic homosexuality" from the profession's list of mental illnesses. This passionate sense of justice is too often lacking in "scientific" psychiatry.

This brings me, then, to the negative aspects of the book, which, given all that I have said so far, cause me puzzlement and pain.

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P.O. Box 7, Princeton, WI 54968
36pp., \$1.25

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Two Directions For Women's Music

THE 1981
WOMEN'S MUSIC CALENDAR

Edited and Researched by Rachel McCollum and
Susan Wilson

Photographs by Susan Wilson
Womens Music Calendar, 33 Richdale Ave.,
Cambridge, MA 02140
\$6.95 plus \$1.00 handling

OUT LOUD!
A Collection of New Songs For Women

Compiled by The Women's Songbook Project:
Bonnie Lockhart, Laurie Olsen, Andrea DuFlon
Heide, Teddy Franklin and Paul Bernstein
Inkworks Press, 4220 Telegraph Ave.,
Oakland, CA 94609
108pp., \$5.95 plus 50¢ handling

Reviewed by Maida Tilchen

Women's music seems to be undergoing something of an identity crisis lately. The unqualified excitement that had greeted every new album and concert has turned to less receptive attitudes, resulting in pleas from concert promoters for more audience support. This situation is not only happening in Boston, but is also occurring in other parts of the country — one midwestern promoter has said recently that she has bigger turnouts for disco nights at her bar than women's concerts. It is unclear just what is dampening the enthusiasm of audiences. Some say that it is the increasing lack of politics and lesbian assertiveness in the music; others say that women's music has had too narrow a message and has failed to achieve expanding audience appeal. Whatever the reason, money is increasingly becoming the measure of support for women's music, which is undoubtedly the most consumer-oriented aspect of feminist and lesbian movements. If women's music, and the network of musicians, record companies, producers and distributors are to survive, audiences may have to do some thinking about what women's music is, and what it might be — considerations that go beyond whether to purchase a specific album or concert ticket.

For a reviewer or a follower of concerts and albums, it is difficult to decide what is open to criticism, and what is not. Rigid standards of "political correctness" tend to have a chilling effect on artistic expression. They also



Love is yours to show the world a way to be
To draw you out of the darkness into the sunshine
Love is ours to show the world to see
Leaving all the shadows behind

Susan Wilson

lead to endless arguments, such as whether lesbian performers are obligated to refer to their sexual preference during a concert or on an album. On the other hand, to ignore the increasing assimilation of women's music, even if done in the name of artistic freedom, may result in a denial of our own needs to be affirmed and inspired by this music which we often go out of our way and beyond our limited budgets to support.

Two publications, a calendar and a songbook, offer good examples of the two directions that women's music is currently going in. Each has its assets and liabilities. Both have stimulated me to think about what I ideally expect to see from feminist artists, and what realistically, I give my attention and support to.

The Women's Music Calendar for 1981 has a photo

The connection between violence and sexuality is difficult to determine; it is hard to dismiss the two as necessarily unrelated. In a book as infused with violence as this one is, however, where aggression is the only mode, the connection is disturbing. We might be more encouraged to believe that Jong is sure of what she is saying if a wider range of experience was accepted.

Close examination of the seemingly ingenuous attitude toward sex in this book shows that its attitude is confused at best, if not actually restricting. The only scene of which we are spared the details is the only scene of loving sexuality: Fanny's ultimate union with her true love. Her mate is a gay man who had renounced women after having experienced one woman's fickleness. By coming to love her, Fanny says that "he had grown into a Man."

If one's sexuality is inextricably linked to power, such that men and their organs are the focus of that power, then so be it. It is important to confront one's sexual nature, and anyone whose impulses do not conform to accepted moral or political rectitude can sympathize with the difficulty of rationalizing them.

But Jong does not confront sexuality with much lucidity. Aside from hedging her product in the literary marketplace between the chaste and the lascivious, her spurious intellectualizations mask the fact that this book fundamentally supports the idea that women like to be raped. It is hard to accept Fanny as an "Example upon which a Flesh-and-Blood Female can model her Life" (or to imagine that she is intended as a negative example). *Fanny* does not differentiate between the oppression that women suffer in the world at large, which Jong purports to lay bare, and the power-play that inevitable occurs in Fanny's bedroom.

Unfortunately, *Fanny* seems to conclude that there is no difference. The gorey disposal of the witches, referred to above, is only one of many pieces of evidence which indicate that the voice behind this book does not really like women very much. Fanny alludes to other literary women, but she never seeks them out. Women

are constantly seen as competitors:

... but suddenly I was seiz'd with such Eloquence as would have made Athena herself pale with Envy and Diana take to her stag and ride away upon the Moonbeams that attend her!

The women to whom Fanny becomes close come to misfortune with alarming consistency. The women she admires remain at safe distances, not real beings, but repositories of her imagining ego.

Just what Fanny admires in these figures is worth examining. She admires the worthy traits of independence and self-possession — fate buffets Fanny about, but she accepts responsibility for herself, and claims always to be in possession of her soul. Just what she means by "soul" is unclear, but she asserts that one of the objects of her admiration is "what all Women long to be":

E'en Chaucer says it through the Wife of Bath:
The Fair Sex seeks that "absolute Command
With all the Government of House and Land;
And Empire o'er his Tongue, and o'er his Hand!"

It is appropriate that Fanny quotes a male author; this book speaks the male-defined and male-oriented tradition of the sexes. The opening sentence of Jong's afterword: "Having impersonated Fanny Hackabout-Jones for 495 pages, I should now see if I can still impersonate myself . . ." is gruesome, since the "self" of her book, for all its bravura, is a vaporous quantity.

With all this, which probably takes the book more seriously than, regrettably, it was intended to be taken — what it all amounts to is that *Fanny* does not substantially differ in content from pulp fiction. The book's style, however, is remarkably different. Apart from its making history so tangible, the language of this book is incredibly rich and vibrant. Jong concocts a delectable feast of words, never mentioning one detail without offering a whole catalogue:

a woman of the town, a tart, a bawd, a wanton, a bawdy-basket, a bir-or-the-game, a bit of stuff, a buttered bun, a cockatrice, a cock-chaffer, a cow, a crack, a cunt, a daughter of Eve, a gay-girl, a gobble-prick, a high-flyer, a high-roller, a hussy, a hurry-whore, a jill, a jude, a judy, a jug, laced mutton, lift-skirts, light o' love, merry legs, minx, moll, moonlighter, morsel, mount, mutton-broker, nestcock, night-bird, night-piece, night-walker, nymph of darkness, nymph of the pavement, petticoat, pick-up, piece, pillow-mate, pinch-prick, pole-climber, prancer, quail, quiet mouse, or even Queen . . .

That this elegantly turned prose-poetry can contain so many clouded if not hypocritical ideas attests to how language can be an exotic world unto itself. Ideally, one can say something worthwhile at the same time. This sumptuous literary smorgasbord offers pleasing tastes and aromas, but it is not to be relied on for nourishment.



Coal Squeezed Into A Diamond

RENE RICARD 1979-1980
Poems by Rene Ricard
DIA Publications, Distributed through
Little Caesar Press c/o Dennis Cooper,
3373 Overland St. #2, Los Angeles, CA 90034
93pp., \$7.50

Reviewed by Rudy Kikel

Dear Bunny,
Thank you for the book. I know you meant well, but I'm afraid "the fancy cannot cheat so well as she is famed to do..." I know you thought that your little gift of poems would get me back on my feet, so to speak, after my last romantic debacle. (How well your Rene defines my present emotion: "I was born/to live for him/to die for him/now I could kill him..." *Men!* And yet is there anything we wouldn't do for any one of them, just so long as he be big, beautiful — and dumb! Rene has got our number, hasn't he: "He's no good/but we don't love them/because they're good/do we.") But *Gift* is the German word for "poison," isn't it? Yes, your Rene has wit:

Thirty days hath September
April, May . . . and Claudine Longet
And, yes, he's got our kind of "taste":
Drapes in this room:
Avocado, Harvest Gold, and Pumpkin.
Someone designed this print
Someone manufactured it
And these people, of all things, bought them.
Now try to convince me that there isn't a
Conspiracy of ugliness.
And of course, he's "evil":
I am young
and I am beautiful
And I will fuck you
Over just like everybody else

His poems have, in short, the qualities that you and I have, dear, "thoroughly weakened," as we are, and "prey to all manner of predators" in a "faithless" world wherein the heart must slither again and again "back under its rock." What else but wit, "taste" — and viciousness! — have made us survivors?

Vicious, with a queen's "viciousness," our Rene certainly is! Does anything in either of our arsenals of mayhem match what he at times confesses to:

Anyone who ever hit me died a horrible death soon
Afterwards without my having to lift a pinkie.
I am abominable with children and tell them things
That will confuse and endanger them.
I've plotted and carried through elaborate plans for
revenge

Once over a period of years I planted a series of
Vicious lies to alienate someone from a lover who'd
once asked me to pay my half of a check.
Of course all of *that* couldn't be true, and Rene qualifies such admissions — if admissions they are — with the inevitable disclaimer: "I made a lot of this up but a lot of it is true." Keep them guessing, dear, right?

In other words, keep up your facade. Well, like everyone we know, Rene seems to be *all* facade. The first poem in his book is an exercise in voice, a testing of the methods of self-presentation. Should he come across as sweet, reassuring, pretentious, condescending, or simply *terrible*, as he seems so often in these pages?

THIS IS THE VOICE OF
THE MUCH VAUNTED
RENE RICARD WHO
CAN DRIVE THEM
TO SUICIDE
TO DRINK
WHO CAN AND HAS
PUSHED THEM OVER
THE EDGE
OVER THE BRINK...

Or, finally, as someone else much more defenseless:

"HERE IS ANOTHER/SARCASTIC REMARK/FROM THAT BIG PHONY./RENE RICARD..." I guess it as at such times that he succeeds in drawing the curtain from off a life dedicated to the fine art of putting on airs, of covering itself up: "do your dreams a favor/And wake up/To make-up..."
But then, Bunny dear, he can be unsettling. Most of the time, like us, he's covered over, satisfied as to his own "evident superiority" for example, while abandoned, friendless, among the "rude provincials" of California, or frustrated at finding out his hunky number has a mind:

Couldn't get it up —
me I mean why do they always
Have to say something like 19th Cent.
French Lit. I try so hard to act dumb.
He asked me if I got the name "Frenchy"
By descent. My tongue burned to singe him
nettle-like with wit: "no,
Because for five dollars I *speak* French."
So I said "Duh, yeah."
There is only democracy in silence.
Why couldn't he just bite his tongue
And bite my crank?

You and I know the problem. Don't they realize it is just ourselves that through them we are taking every pain to escape? One thing we don't need is mirror tricks.

So it is strange that Rene should start to do some. You see, at times his mask falls away. And then he lets escape the kind of confidences I have a "sister" for — you, dear — who's heard it all: "I want to go away and never come back to my life." "Get real, Girl. Get ova (sic) yourself," you want to tell him, to quote from the funny dialect poem here ("Tar"). And are you ready for this?

In the low regard of my friends I
Find reinforcement for my view of the hollow world
Where I have chosen to live, a mild irritant
And a moral lesson to youth, to fulfill at an
Early age the promise I have so completely broken.
We are the doomed *victims* of a "hollow world," as I thought every real queen knew! The cards are drawn against us: ours but to "suffer the vicissitudes/in dignity and solitude." What does he mean by suggest-

Triangles

continued from page 2
second section argue that gay and lesbian oppression is part of capitalism's structure. As Susan Williams demonstrates in "Lesbianism: a Socialist Feminist Perspective": "Capitalism cannot eradicate sexism — or racism or poverty or war or wage exploitation — because it relies on these for profit. Real equality for all people demands the end of capitalism, the end of private property, and the end of state endorsement of the nuclear family." David Fernback, in "Towards a Marxist Theory of Gay Liberation," discusses in detail the nature of the nuclear family as part of capitalist production.

Together the last two sections of *Pink Triangles* attempt both to make use of socialist theory and to

Behavior

continued from page 3
Judd Marmor, in his chapter on clinical aspects of male homosexuality, raises two important questions. First, is it proper for a therapist to "prevent the development of a homosexual lifestyle if it appears a child is moving in that direction?" Second, should a therapist try to change existing sexual preference in a situation where he has the individual's genuine cooperation?

In answering the first question, Marmor notes that many homosexual parents reply negatively when asked if they want their children to be gay, and he points out many genuine difficulties that gay people must endure. He concludes that "until our societal mores develop to a point at which homosexual behavior is no longer regarded with prejudice, the issue of preventing its development, where possible, is a legitimate one."

As a black and gay man who is not unfamiliar with discriminatory societal mores and prejudice, I find such an argument specious. We have only to apply it to other disadvantaged groups to discover its lack of merit. Once homosexuals have been rescued from suffering by "preventing" them, who will volunteer next? Will it be women, black people, Jews?

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ing that he *chose* so to live? Could we have chosen anything else? Another world? Some other life?

Of course the old defensiveness slips back into place, the masking goes on again, self-regard steeling the poet again against *himself*: "I may be a pariah but I am still and always/Will be a living legend." But the book never quite recovers its tone of artificiality. Or I haven't mine! I can well enough understand his identification with the slave sculpture of Michelangelo, "captives/Struggling against this marmoreal urge to finish/With some style; slave to this day; prisoners/To the rough block of ourselves"? And aren't we all unfinished? Isn't every queen? Rene also imagines himself "a lump of coal waiting/for Superman to/squeeze me into/a dimaond..." Doesn't that describe *our* experience exactly, waiting, the two of us, in the forlorn hope that relief will come as did all of our troubles from the outside? But if we could have chosen to live in a hollow world, might we not also have chosen life in a full one? And what would that have meant? Might we have become our *own* Michelangelo, our own Superman — or Woman? Brought our selves to completion by shaping them into something precious?

These questions are beyond me. Or is it just that the answers to them are? I love your Rene Ricard when he voices my sentiments exactly: that "physical beauty is the ultimate good," that "Love" — alas — "is cheap," and that "It's always one step forward/Two steps back as we bid farewell/To beauty youth happiness and love." Misery I can accept. Haven't I just now been indulging myself in a spate of it? Isn't failure "my way of revenge" too, and self-pity, as it is for Rene, the "only kind" of affection I know? My feelings for you, who are the mirror of myself? Well, dear, that may amount to affection for myself too! But that things might have been different if we had dared them to be — and isn't that the ironical burden of Rene Ricard's book? — *that* is a matter that I find too too painful just now to think about. Until I become wholly my dazzling devastated self again, I remain the only one who really cares... if only finally for myself,

Your loving "sister,"
Kiki La Rue

criticize socialist theory from the perspectives of feminist analysis. It is unfortunate that the articles of political analysis are not so accessible as those about gay culture. One reason for this is that they are, for the most part, rather poorly written — filled with the kind of political jargon that Orwell has criticized as characteristic of both right and left. "A Scientific Analysis of the Gay Question," for instance, is hardly an appealing title for the general reader. And "Lesbian and Gay Oppression in the '80s" (a much more promising title) turns out to be a critique of an MNS (Movement for a New Society) document that is not itself included in this collection.

Yet in some ways it is the theoretical works that are continued on next page

To answer the second question, Dr. Marmor stresses that there is never any justification for forcing treatment on an unwilling or uncooperative homosexual. But what about the individuals who are unhappy and seem genuinely motivated to become straight? He states, "They deserve an opportunity to try to accomplish their goal with all the help that psychotherapy can give them."

As a psychiatrist and therapist who daily sees men who have spent precious years of their lives receiving "all the help that psychotherapy can give them," I must object! I object as strongly as if it were suggested that a woman might deal with her self-hatred by becoming a man, or a black person by becoming white. I object because the goal is frankly futile, and no one will benefit except the therapist who is content to make a living preying on human suffering and pain.

I believe it is proper to help people deal with fears that constrict their lives and relationships, and to help them increase their options. A gay person might choose, for example, to develop his or her capacity for intimacy with the other sex and become a parent. But it is quite another thing to promise "conversion" and fundamental character change.

Lastly, two chapters are included by Ovesey and Woods, and by Birk, which are replete with dentate vaginas and 100 percent "cure rates" for homosexuality and are quite out of keeping with the rest of the book. They seriously compromise the credibility of the work as a whole. Such trash would have been better consigned to the editor's wastebasket, and one wonders why he failed to do so. The myth of cure has misled patients and practitioners alike for too long, and does not deserve to be repeated in this otherwise forward-looking book.

Though I disagree with the points I have mentioned, I admire Dr. Marmor's courage. And I believe that all gay people are indebted to the lesbians and gay men who contributed to this volume and wrote of our lives with an honesty and concern rarely encountered outside the gay press.

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Page 6 • Book Review • Gay Community News • January

Music

continued from page 5

companies have depicted their woman performers. There are images such as Willie Tyson and Susan Abod smiling lovingly at each other; Kay Gardner caught in spiritual flow; Maxine Feldman in a flying pose that defies expectations for fat women; and Woody Simmons hardworking her banjo, wearing a muscle shirt — a picture that immediately brings back all the ecstasy of the Michigan Music Festival. These are photos of woman-identified women.

Glad as I am to see these photos, I am concerned that this calendar includes only well-known musicians. The emphasis on "stars" is one of the faults of commercial music that women's music had hoped to address itself to. The only recognizable non-musician on the calendar is Susan Freundlich, an interpreter for the deaf. Where are all the other women who make the music possible — light and sound technicians, producers, engineers, publicists, teachers, art designers? Where are those untitled people who print tickets, ship albums, clean up theaters? Where are the audiences? I would not expect them all to be here, but I am dismayed at their complete exclusion.

I would not, however, fault the producers of this calendar for this circumstance. They are not responsible for the increasing focus of the audiences on star musicians. An argument can even be made that the nationally known stars are simply symbolic of the whole strong, independent structure of women's music that has been developed in only seven years, and that most women know that women's music is much, much more than a picture of Holly Near. Also, one can hardly begrudge Susan Wilson's desire to display her great talent at concert and portrait shots, both of which are challenging areas for photographers. Nonetheless, I do hope that in the future photographers will find ways of portraying women's music which express the broader experiences and values of this phenomenon.

Such a broader approach is made in the songbook, *Out Loud!* Of the dozens of photos and drawings in the book, only two are of "stars." The photos are of women working, singing, playing and demonstrating. Besides being a songbook, this is a terrific photographic display

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of women of the seventies. There are pictures of women of color, older women, women athletes, physically disabled women, and children. None of the photos seem to be included solely for its political correctness or to display forced realism — they are all joyful and natural and show beautifully the effects of feminism on the lives of women and children.

The songs are harder to judge, as few have been recorded. There are 50 songs by 22 different writers. The book is in four sections: women at work and the oppression they struggle with; songs about change, growth, and liberation; "gay and proud" songs; other struggles that feminists support such as the Native American movement. Some of the songs do seem to have that charmless verbosity that political songs are prone to, but others are beautiful even without the music. Included are several familiar favorites such as "Ode to a Gym Teacher," "Still Ain't Satisfied," "Sister Woman Sister," and "Like a Mountain."

The layout is truly lovely for a songbook, with the photographs large and reproduced well. The music is easy to follow. Diagrams of unusual guitar chords are also provided. I wish there had been captions or identification for the photos.

What *Out Loud!* emphasizes is that women's music should be seen as the culture of a political movement, the artistic expression of a spirit that has changed the lives of millions of people. Women's music should serve to motivate and inspire feminists to continue to believe in their ideals and to work for their goals. If women's music is to serve only as an escape, an entertainment, or a fantasy, then it will have lost its original vision. To be revealingly honest, I can't deny that I enjoy seeing the "stars," that I admire their talents, the risks they take, their attractive appearances. Role models can provide direction to our personal growth. What I hope women's audiences will be wary of is the tendency to idolize individuals, to the exclusion of new talents and women with less visible roles. American culture has conditioned us to glorify the "winners," I believe it has been and should be the vision and goal of women's music to allow us a different way to incorporate talented people into our lives.

Triangles

continued from preceding page

most needed. "No revolution without us!" we shouted in the late '60s and early '70s. Looking back, I think I was asking straight radicals to be sure to include me in their movement. Now I am coming to understand that no movement towards a just society can succeed unless it does include me, that is, that sexism and homophobia are the fingers and toes of the tentacles of capitalism. Gay socialist theory contends both that we have to chop off the arms of the monster and that we have to deal it a lethal blow to the heart. Despite its limitations, *Pink Triangles* is an honest and important attempt to begin to construct a theory of social change that includes lesbians and gay men as an essential part of that change.

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N E W S

FROM BOSTON'S NEW GAY PUBLISHER

A particularly admirable piece of work," writes Edgar Z. Friedenberg of Dennis Altman's new book *Coming Out in the Seventies*. (\$5.95) "I don't see how a gay writer can be so lacking in paranoia. He must be doing it just to spite the Freudians." ¶ If you saw Steve Forgione's interview with Altman in GCN recently, you'll be eagerly awaiting the paperback edition of this book, which should reach stores this month. We spent hours in the office picking a color combination for the cover, and hope you like our taste.

ROCK LOBSTER

Last spring Aaron Fricke took a gay date to his high school prom in Cumberland, Rhode Island. He got a black eye from a fellow student, and lots of admiration from all of us in the gay community. Now he's writing an account of his experiences growing up gay, and his long struggle to develop a positive gay identity in a small American town. ¶ His story, which is always eloquent and often funny, is tentatively titled *Reflections of a Rock Lobster*. If you want to know why, you'll just have to keep watching this column. (No, GCN does not give us a reduced rate for saying that.)

GAY HISTORY

It's great that we are now rediscovering our long-hidden history, however terrible it may sometimes have been. So we're glad that our newest book, *The Men with the Pink Triangles*, (by Heinz Heger, \$4.95) is selling so well. ¶ This book tells the true, haunting story of a young Austrian who, because of his homosexuality, spent six years in German camps, barely surviving the tortures that killed many of his friends. It's the first of what we hope will be many books that document this aspect of the Nazi atrocities.

IN THE WORKS

Probably no issue in the gay movement has stirred up as much controversy as that of man/boy love. Dan Tsang, the editor of *Gay Insurgent*, has prepared an anthology of writings that examine this issue from a number of perspectives. It's scheduled for publication in late spring or summer.

At the other extreme, probably no issues are ignored as much as the problems facing older lesbians and gay men. We're preparing a book of writings that discuss the special problems, questions and situations facing older gay people. If you'd like to contribute to this, please let us hear from you.

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Sapphistry

continued from page 3
and desires — which are as basic as lesbian's lack of a sex-positive vocabulary — and ways to break them down — such as coining new words or repossessing old ones, or drawing a "sensitivity diagram" of your genitals for your partner. The section on group sex is typically demystifying: Califia methodically discusses everything from how to invite your friends to an orgy, to the fact that beds usually only comfortably accomodate two, to remembering extension cords for vibrators, to a suggested "post-orgy workshop." All this may burst the bubble of your fantasies, but I suspect that it's helpful for times when you are trying something you've never done before.

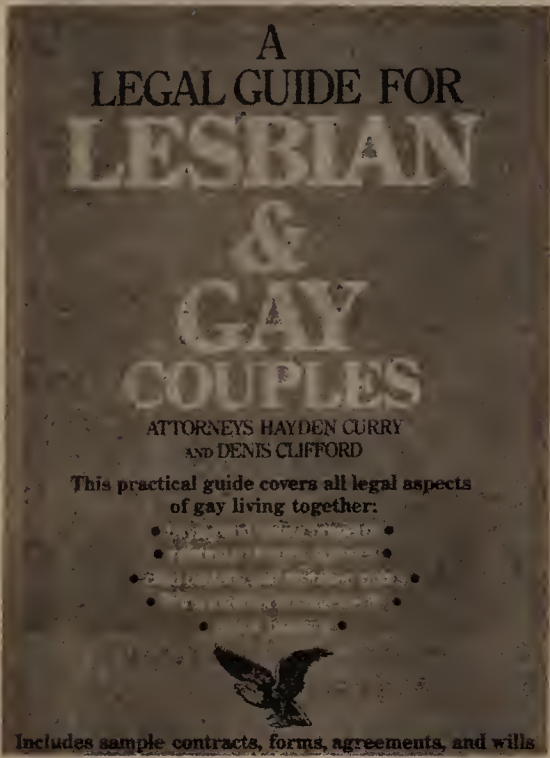
My main frustration with *Sapphistry* was its format. I wish Naiad Press had the kind of money that Simon and Schuster, the publisher of *The Joy of Lesbian Sex*, has. *Sapphistry* could use more and better-reproduced illustrations. A chart here and there — to accompany the discussion of the menstrual cycle for example — would have been helpful. I also can't help feeling that subtitled any work *The Book of Lesbian Sexuality* is a little arrogant, if not misleading.

However, I think these objections are fairly minor. The most striking aspect of *Sapphistry* is its celebration of diversity. I was glad to find chapters about "Youth, Age and Sex" and "Disabled Lesbians." (I should add that awareness of ageism or able-bodyism is not ghetto-

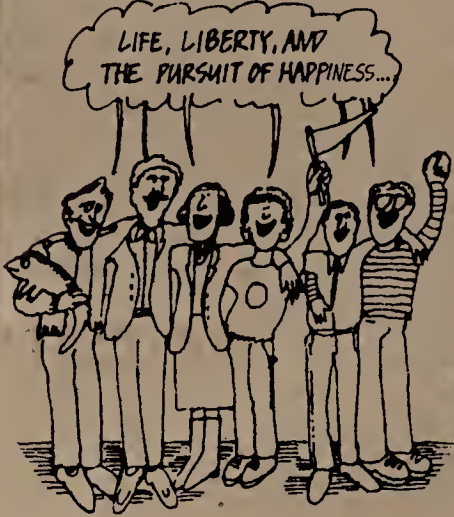
ized in these two chapters, but pervades the entire book). I admit that some sections of the book were difficult for me to read because of my defensiveness about the topics with which they dealt. The appeal of some of the activities Califia talks about may be a mystery to me, but I assume my own preferences are equally incomprehensible to other readers. *Sapphistry* should provide information and open up communication about many sexual issues which it's easier for some of us to judge than to understand. It should help loosen the double bind Califia describes in the chapter on "Fantasy":

It seems as if it doesn't matter what we feel bad about as long as we feel bad about something. If you do have fantasies, you're oversexed or a mass of carefully concealed perversions and twitches. If you don't have them, you must be inhibited or repressed. This is a double bind. The only solution is to go after what we enjoy and forget about what we've heard we should enjoy.

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William III of England

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nent with Stephen von Breuning.
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Prussia, who was romantically at-
k. A gay pupil of Beethoven's was
considered by nineteenth century
be "The Uranian Sonata."
on stamps in India, Austria, and
xual. Schubert had many loves
he lived with poet-lawyer Johann
d with a wealthy attractive actor
with whom Schubert was roman-
ogl (a tenor), Eduard Bauernfeld

(a playwright), and Moritz von Schwind (German romantic master).
Schwind, a painter, was referred to by Schubert as "Beloved." Another
intimate friend was Anselm Hattenbrenner, in whose arms Schubert
died.

Peter Ilich Tchaikovsky (1840-1893) can be found on several Russian
stamps. As a music student, he had a passionate relationship with poet
Apukhtin. As a professor at the Moscow Conservatory, he had a long affair
with Vladimir Shilovskiy. Tchaikovsky writes of going to bed with a piano
student, Vassily Sapellnikoff, who had a beautiful mane of blond hair.
Tchaikovsky naively thought that he could cure his homosexuality, and
with this in mind he married Antonia Milyukova in 1877. The marriage
drove him to the verge of suicide. Tchaikovsky was smitten with love for
his blond nephew, Vladimir Davidov, and dedicated his Symphony
Number 6 in B-Minor to him. However, his affections for Vladimir were
not returned.

The first American homosexual composer to gain reknown was
Stephen Foster. He abandoned his family for his lover George Cooper.
Foster is depicted on a U.S. Famous American stamp.



Jean Baptiste Lully, George Frederic Handel,
Ludwig van Beethoven and Franz Schubert

Art

The following artists and their works can be found on stamps of many
nations. Some of these artists were gay and others were bisexual; all are a
credit to gay history.

Leonardo Da Vinci (1452-1519) was a painter, sculptor, architect,
engineer, anatomist, botanist, astronomer, musician, and as such, a man
of many talents. Leonardo was arrested twice for sodomy. Some of his
favorite youthful lovers were Cesare da Sesto, Giuliano Boltruffio, and
Andrea Salaino. Francesco Milzi came into Leonardo's life as a replace-
ment youth for Andrea Salaino, his devoted assistant.

Michelangelo Buonairoti (1475-1564) was an Italian sculptor, painter,
architect, engineer, and poet. He is most admired for his sculptures of
David, his painting of the Sistine Chapel, and hundreds of other works of
art. In his later years he composed Platonic love poems, which were
written mostly to men (see p. 136 in *Hidden Heritage* by Byrne Fone); his
servant, friends, and his nephew. Some editors have changed the
pronouns of his sonnets so that "signore" became "donna."

Il Sodoma (1477-1549), an Italian painter, can be found on stamps of
the Vatican City and Burundi. He studied under Leonard Da Vinci.
Sodoma usually dressed in a gaudy fashion. He was accompanied by a
flock of handsome boys wherever he went. When he accepted a commis-
sion, he stipulated that payment be "expenses of certain boys."

Raphael (1483-1520) was an Italian painter. He is featured on the
stamps of practically every country in the world. He was known as the
"Divine Painter" and was summoned to Rome in 1508 to participate in
the decoration of the Vatican. He was an exceedingly beautiful young
man who became quite wealthy because of the popularity of his paint-
ings. When he was in Rome, two of his favorite pupils (Giulio Romano
and Gianfrancesco Penni) lived with him. He died on his 37th birthday of
a fever, and was mourned by thousands.

Benvenuto Cellini (1500-1571) was an Italian sculptor. He is depicted
on stamps of Austria, Italy, and Romania. He was born in Florence, Italy,
and was apprenticed to a goldsmith at the age of 15. He moved to Rome
at the age of 19 and secured the favor of Popes Leo X, Clement VII, and
Paul III. Paul III loved Cellini dearly. Cellini eventually settled in the
Court of Francis I in Paris for a period of five years. He was forced to leave
the court due to the ill will of the King's mistress and some Courtiers, pos-
sibly as a result of his homosexual activities. He had later personal prob-
lems and feuds with friends due to his homosexuality.

Antonia Canova (1757-1822) was an Italian sculptor, who can be found
on the stamps of Dahomey, Italy, and the Vatican City. When Canova was
13, Senator Falier of Venice became impressed by his work and became a
patron of his sculptures. Falier financed his training in the field of sculp-
turing. Senator Falier's son became Canova's intimate friend for life.



Alexander von Humboldt, Thomas Gray
and William Shakespeare

Literature

The number of gay and bisexual famous authors, who have been on
stamps, is enormous. I will list those gay and bisexual authors on stamps
who I have discovered in my search. They are: Hans Christian Andersen,
Charles Baudelaire, William Blake, Lord Byron, Willa Cather, Colette,
Emily Dickenson, Ralph Waldo Emerson, Gustave Flaubert, Andre
Gide, Johann Goethe, Thomas Gray, Franz Grillparzer, Johann Holder-
lin, Quintus Horace, Alexander Von Humboldt, Heinrich Von Kleist,
Niccolo Machiavelli, John Milton, Honor de Mirabeau, Michel de
Montaigne, Marcel Proust, Arthur Rimbaud, Sadi, William Shakespeare,
Madame de Stael, Henry David Thoreau, Paul Verlaine, Walt Whitman,
and Oscar Wilde.

Paul Verlaine and Arthur Rimbaud traveled together to France, Eng-
land and Belgium. They quarreled frequently due to Rimbaud's unfaith-
fulness and Verlaine's alcoholism. Verlaine shot Rimbaud and spent two
years in prison and Rimbaud spent two months in the hospital. Walt
Whitman, a bachelor, wrote love letters to young Peter Doyle and spoke
lovingly of numerous young men, especially young men of the working
class.



Paul Verlaine and Arthur Rimbaud

Conclusion

I have been collecting gay people on stamps for just a relatively short
time. I am quite sure that I will discover other gay people on the stamps of
the world, as I continue my search through historical writings and stamp
catalogues. I would be interested in hearing from anyone who might be
able to help me further in this search for gay people on postage stamps.

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GAY HISTORY SERIES # 12

12 YEARS IN
3 TOURS OF
WOUNDED:
WINNER OF:

MARCH, 1975:

OCTOBER, 1975:



THE AIR FORCE
DUTY: VIETNAM

AT DANANG
BRONZE STAR

PURPLE HEART

ADMITTEDLY BEING GAY

INVOLUNTARY DISCHARGE
FOR BEING GAY



FIRST DAY OF ISSUE

T/Sgt. LEONARD MATLOVICH

The above is a First Day Cover that I bought from
Lambda Stamps Inc., P.O. Box 5968, Philadelphia,

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more information.

Know Your Rights

Age of Consent Laws

(This occasional feature looks at legal issues affecting gay men and lesbians. No attempt is made to analyze specific personal situations. Consult your attorney as to your particular concerns.)

By Albert L. Frechette, Esq.

Private gay male and lesbian relations between consenting adults have not been given protection from the intrusion of the law except in a few states (a few others have made private acts between consenting adults a low class misdemeanor). Indeed, in their attempt to be non-sexist, state legislatures have made private sexual acts between heterosexual couples a violation of the law if such acts are other than penile-vaginal contact even though the vast majority of all individuals engage in some form of sexual activity involving acts other than penile-vaginal contact.

The outmoded approach of barring "acts against nature" or "the abominable crime against nature with mankind or beast" or the "detestable crime against nature" encompassing all sexual acts except penile-vaginal penetration is still the rule in the states of Oklahoma and Tennessee with no age differentiation.

A number of states have the outmoded approach, but have an age differentiation as to the degree of the crime punishable:

State	Statutory Non-Consent
Alabama	16
Arizona	15
California	14
Colorado	16
Connecticut	15
District of Columbia	16
Georgia	14
Idaho	16
Louisiana	17
Massachusetts	16
Mississippi	16
Montana	10
Nebraska	17
Nevada	18
North Carolina	16
North Dakota	15
Pennsylvania	16
South Carolina	14
Texas	17
Utah	14
Virginia	14

South Dakota has simplified its statutes to a simple statement that

a person 15 years or older who knowingly engages in sexual contact with another person under 15 years of age is guilty of a Class 3 Felony. If the actor is less than 3 years older than the victim, the crime is a Class 1 misdemeanor. In the State of Vermont, a sex act with a person under 16 years of age is a felony. In Wyoming it is 2nd degree sexual assault for sexual penetration or intrusion if the victim is less than 12 years old and the actor at least 4 years older. Under a further statute, if the victim is under 16 and the actor at least 4 years older, the crime is 4th degree sexual assault. (Crimes are classified for punishment purposes into felonies and misdemeanors with felonies usually incurring fines in excess of \$1000 and jail sentences in excess of one year. Misdemeanors are less. There is usually a further refinement into "degrees" with "1st degree" as the most serious with the heaviest punishment.)

Twenty three states have revised their laws to take into account the varying degrees of sexual encounters between sexual partners and the age differences between consenting individuals. The effect of laws as to consenting adults and defenses to sexual involvement with persons unable by statute to give consent are not considered in this review.

The terms "sexual assault," "deviate sexual intercourse," "sodomy" and "sexual penetration" have been defined by the states as: taking into one's mouth or anus the sexual organ of another, carnal copulation in an opening of the body other than the vagina, any sexual act involving the sex organ and the mouth or anus of another, the use of any other object other than the penis for penetration, fellatio, cunnilingus, any sexual act involving the genitals and the mouth, tongue, hand or anus.

Sexual abuse, deviate sexual misconduct, sexual contact and lewd and lascivious conduct have been defined in the various states as: actions intending to arouse, appeal to or gratify the lust, passion or sexual desire of either party, fondling, playing with or touching the private parts of another, sexual contact in any

DEGREES OF SEXUAL OFFENSES BY STATE AND AGE

State	Crime	Victim Age	Offender Age	Sexual Conduct
Alaska	Sexual Assault 1st Degree	- 13	16 +	sexual penetration
	Sexual Abuse	13-16	16 +	sexual penetration
		- 13	16 +	sexual conduct
Arkansas	Contributing to the Delinquency of a Minor	13-16	19 +	sexual contact
	Rape	- 11		sexual activity
	Carnal Abuse	- 14	18 +	deviate sexual activity
	Misdemeanor	- 16	20 +	deviate sexual activity
	Sexual Abuse 1st Degree	- 14	18 +	sexual contact
	Sexual Solicitation	- 13	18 +	deviate sexual activity
Delaware	Sexual Assault	- 16	4 years older	sexual contact
	Sexual Misconduct	- 16	16 + and 4 years older	deviate sexual intercourse
Florida		- 16		deviate sexual intercourse or sexual conduct
	Sexual Battery	- 11		sexual penetration
	Capital Felony	- 11	18 +	sexual penetration
	Felony	- 14		lewd or lascivious act
				fondling
	Child Molester	- 14		sodomy
Hawaii				crime against nature
	Felony B	- 14		lewd and lascivious
	Sexual Abuse 1st Degree	- 14		deviate sexual intercourse
Idaho	Sexual Abuse 2nd Degree	14-16	4 years older	sexual contact
				(promiscuity is a defense)
	Indecent Liberties	- 16		deviate sexual conduct
Indiana	Contributing to the Delinquency of a Minor	- 18	14 +	deviate sexual conduct
	Indecent Solicitation	- 13	17 +	solicitation for an indecent act
	Class B Felony	- 12		deviate sexual conduct
Iowa	Class C Felony	- 12		fondling
		12-16	16 +	deviate sexual conduct
	Class D Felony	12-16	16 +	fondling
Kansas	Sexual Abuse 1st Degree	- 14		sexual conduct
	Sexual Abuse 2nd Degree	- 12		sexual conduct
	Sexual Abuse 3rd Degree	child		sexual conduct
Kentucky	Class D Felony	child		fondling
	Class C Felony	- 16		sexual intercourse
				fondling
	Aggravated Sodomy	- 16		sodomy
	Sodomy 1st Degree	- 12		sodomy
	Sodomy 2nd Degree	- 14	18 +	sodomy
	Sodomy 3rd Degree	- 16	21 +	sodomy
	Sodomy 4th Degree			deviate sexual intercourse
	Sexual Abuse 1st Degree	- 12		sexual misconduct
	Sexual Abuse 2nd Degree	- 14		sexual misconduct
	Sexual Abuse 3rd Degree	- 16	16 + and less than 5 years older	sexual misconduct
Maine	Gross Sexual Misconduct	- 14		sodomy or sexual act
	Sexual Abuse	14-16	19 + and 5 years older	sex act
Maryland				
	Unlawful Sexual Contact	- 14	3 years older	sexual contact
	Sexual Offense 2nd Degree	- 14	4 years older	sexual act
	Sexual Offense 3rd Degree	14	4 + years older	sexual contact
	Sexual Offense 4th Degree	14-15	4 years older	sexual act
Michigan	Criminal Sexual Conduct 1st Degree	- 13		sexual penetration
	Criminal Sexual Conduct 2nd Degree	- 13		sexual contact
	Criminal Sexual Conduct 3rd Degree	13-16		sexual penetration

form with another, any act with a person of the same sex.

Child solicitation, contributing to the delinquency of a minor and

similar statutes may be used in situations other than direct sexual violation. Special statutes often cover parents and those in the

same family or with custodial control.

It should be remembered that sexual acts in private between con-

Film

Bergman

Dissecting A Frog

From The Life Of The Marionettes
Directed by Ingmar Bergman
With Robert Atzorn, Christine Buchegger, Martin Benrath, Walter Schmidinger
Showing at the Orson Welles Theatre, Cambridge, MA (not wheelchair accessible)

By Michael Bronski

From The Life Of The Marionettes fails to engage or convince us on an artistic, emotional, psychological, or intellectual level. I believe this is one of Ingmar Bergman's worst films. Its vision is mundane and pedestrian: the way that made-for-TV-schlock-movies are. You feel numbed, and don't even have the commercials to leave the room.

Apparently trying to fathom the depth of human nature, the contradictions of the human condition, Bergman focuses on a seemingly happily married couple: Peter and Katarina Egerman. Both are successful, intelligent

and personable. Peter, however has dreams of killing his wife. He doesn't, but does kill and rape a prostitute, who resembles his wife and has her name. Bergman structures his film as an investigation of the whys and wherefors of the murder and the lives surrounding it.

In his film *Wild Strawberries*, Bergman was able to present us with truths that seemed fresh and new. Here, all that is presented are Freudian cliches and out-takes from all those European movies of the late sixties that professed to be "intellectual": *Night Games*, *Last Year at Marienbad* are two of these.

Peter, it seems, is a latent homosexual who has an over protective mother, and a love/hate, brother/sister sort of relationship with his wife. He has killed the prostitute in order to gain control of his life and exorcise his fears and desires. This is tired material.



Walter Schmidinger (Tim) in *From The Life Of The Marionettes*

But worse than this is the coldness that pervades the entire production. *Face To Face* was a bit on the overly intellectual side, but at least Bergman included Liv

Ullman's hysterics to keep you going. Ingrid Thulin's cold lesbian, in *The Silence*, had an intensity of feeling and performance that made us feel for

her. The trouble with *From The Life Of The Marionettes* is that we don't care about any of the main characters: it might as well be a documentary about polar ice caps instead of people. Perhaps this is Bergman's idea of being analytical, or dispassionate. But whatever it is, it doesn't work. The effect is to chill rather than illuminate.

Bergman has stated again and again that his "is a woman's world." He claims to be more attracted to women (as subjects) because their feelings are on the surface — less hidden than a man's. Perhaps this is the problem with *Marionettes*. Bergman approaches the character of Peter as though he going to dissect a frog: once you've peeled back the layers of reality, pinned and labeled all the innards, all you are left with is a dead frog. The movie reeks of formaldehyde.

The only positive thing about the film — and this recalls the best of Bergman: *Persona*, *The Passion of Anna*, *Shame* — is the performance of Walter Schmidinger as Tim: business partner to Katerina. He is in love with Peter, and struggling to make sense of his life and feelings in a world that

DEGREES OF SEXUAL OFFENSES BY STATE AND AGE

State	Crime	Victim Age	Offender Age	Sexual Conduct
Minnesota	Criminal Sexual Conduct 1st Degree	- 13	3+ years older	sexual penetration
	Criminal Sexual Conduct 2nd Degree	- 13	3+ years older	sexual contact
	Criminal Sexual Conduct 3rd Degree	- 13	3+ years older	sexual penetration
	Criminal Sexual Conduct 4th Degree	- 13	3+ years older	sexual contact
Missouri	Sodomy	- 14		deviate sexual intercourse
	Deviate Sexual Assault 1st Degree	14-15		deviate sexual intercourse
	Deviate Sexual Assault 2nd Degree	16	17+	deviate sexual intercourse
	Sexual Abuse 1st Degree	- 12	21	sexual contact
	Sexual Abuse 2nd Degree	12-13		sexual contact
New Hampshire	Felonious Sexual Assault	- 13		sexual penetration
	Sexual Assault	13-16		sexual penetration
New Jersey	Sexual Assault			sexual contact
	Aggravated Sexual Assault	- 13		sexual penetration
	Aggravated Sexual Assault 1st Degree	- 13	4+ years	sexual penetration
	Sexual Assault 2nd Degree	13-16	4+ years	sexual penetration
	Aggravated Sexual Assault 3rd Degree	- 13		sexual contact
New York	Sexual Assault 4th Degree	13-16		sexual contact
	Sodomy 1st Degree	- 17		deviate sexual intercourse
	Sodomy 2nd Degree	- 14		deviate sexual intercourse
	Sodomy 3rd Degree	- 11		deviate sexual intercourse
	Sexual Abuse 3rd Degree	- 14	- 17 and 5 years older	sexual contact
Ohio	Sexual Abuse 2nd Degree	- 14		sexual contact
	Sexual Abuse 3rd Degree	- 11	- 14	sexual contact
	3rd Degree Felony	12-15		sexual conduct
	1st Degree Misdemeanor	12-15	- 4 years older	sexual conduct
	Gross Sexual Imposition	- 13		sexual conduct
Oregon	Sexual Imposition	12-15	18 and 4 years older	sexual conduct
	Importuning 1st Degree	- 13		sexual activity
	Importuning 4th Degree	12-15	18 and 4 years older	sexual conduct
	Sodomy 3rd Degree	- 16		deviate sexual intercourse
	Sodomy 2nd Degree	- 14		deviate sexual intercourse
Rhode Island	Sodomy 1st Degree	- 12		deviate sexual intercourse
	Sexual Abuse 2nd Degree	- 18		sexual contact (defense if victim 14 and offender less than 4 years older)
	Sexual Misconduct	- 18		sexual contact
	Sexual Assault 1st Degree	- 13		sexual contact
	Sexual Assault 2nd Degree	- 13		sexual contact
Washington	Sexual Assault 3rd Degree	13-16	18+	sexual penetration
	Indecent Liberties	- 14		sexual contact
	Rape 1st Degree	- 11	13+	sexual penetration
	Rape 2nd Degree	11-14		sexual penetration
	Rape 3rd Degree	14-16		sexual penetration
West Virginia	Sexual Assault 1st Degree	- 11	14	sexual intercourse
	Sexual Assault 3rd Degree	- 16	16 and 4 years older	sexual intercourse
Wisconsin	Sexual Abuse 1st Degree	- 11	14	sexual contact
	Sexual Abuse 3rd Degree	- 16		sexual contact
	Sexual Assault 1st Degree	- 12		sexual contact
	Sexual Assault 2nd Degree	- 15		sexual contact

senting individuals are not beyond the reach of the law and that in most instances a reasonable, proveable belief that the victim is

of consenting age and has engaged in sexual activities previously with the actor or with others, will not be a valid defense to a charge.

The above chart shows how the other 23 states have categorized their sexual statutes as they relate to the age of consent.

On Being One Of The Girls

By Pat M. Kuras

Recently I came out to yet another one of my many straight co-workers. Ben is 23, but he's so sweetly naive, he seems much younger. We both happen to live in the same *très* gay neighborhood and one night, as he walked home with me, Ben asked if I had ever noticed "all those homosexuals." Poor Ben. I'm sure that he thought he had quite a racy anecdote up his sleeve. He began telling me how these gay guys in the neighborhood cruise him all the time. (There was nothing anti-gay about his story; he found it amusing.) I think I took some of the punch out of his story by saying, "Well, Ben, I'm gay, too." This bit of news certainly surprised him, but he recovered quickly enough. In a very man-of-the-world tone he said, "Oh, you mean you're bi." "No," I popped back, "I'm completely gay." (Lesbian, I thought, would be much too scary a word for the poor dear.) Ben was very quiet for a moment, mulling this over. Then he asked, "Does this mean you hate men?" (As I've repeated this story many times, a dishy

queen friend of mine says I should have screamed YES!, thrown Ben to the ground and promptly strangled him. Ah, the gift of hindsight!) Actually, I just laughed and said, "No, some of my best friends are men." How true that statement is! I wonder how many dykes are in my same position. When I first came out, my dearest and closest friend was a faggot. Danny taught me all sorts of basic domestic rituals — like how to cook and do laundry. He was a life-saver. As years went by, my number of faggot friends was still greater than my number of dyke friends. All these queeny friends have definitely made an impact on my life. I'm not always the little diesel I like to think I am. The art of being a queen has rubbed off on me. Sometimes I sashay, mince, pose. My wrists have been known to flap faster than windmills. It isn't easy being a dyke under the influence of queens. Understandably, this has raised problems in my friendships with women. More than once, at feminist gatherings, my hand has flown to my hip as I have

squealed, "Mary!" — when no one in my proximity had that name. Scenes such as this have caused some confusion and annoyance to swell around me. Women don't always finds queens amusing. There is a lot of misogyny lurking behind those cat-calls, names and squeals. Take a good look at those Sophie Tucker jokes — is there really anything in them that would make a woman feel proud? And why do queens seem to dote on women figures as bitch (Bette Davis), victim (Judy Garland) or ugly duckling (Barbra Streisand)? Yes, many dykes do have an annoying time dealing with a queen's sense of humor. In spite of the possible presence of misogyny, why would a dyke be friends with a queen? I think that dykes and faggots do share some of the same sources of oppression, so that immediately establishes a bit of camaraderie. Also, there is no sexual tension between a dyke and a faggot, as there sometimes is between pairs of dykes or pairs of faggots. And, yes, I admit, it is fun to dish. In dishing, I always think of John Hurt's portrayal of

Continued on page 12

PAID ADVERTISEMENT

The significance of bodily germs and secretions to disease transmission through food and water pollution and public sanitation is well recognized, whereas —

The significance of bodily germs and secretions to disease transmission through sex contact unfortunately has not been taught to the public.

Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every male and female is still not being taught the responsibility to wash genital and rectal areas before and after sex contact, eliminating those acquired and one's own germs and secretions, in protection of one's own health and that of one's sex partner.

An important health factor is remembering the lower digestive tract as a source of infectious germs including those which may cause urethritis in the male and vaginitis in the female. Here are some highlights from our widely acclaimed booklet (Available in English and in Spanish; soon in French.) —

THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant to VD PREVENTION and Good Health
Not to teach washing before and after sex contact is to encourage the spread of sexually transmitted diseases.

PAGE 2: PERSONAL HYGIENE - WASHING THE SEXUALLY ACTIVE MALE

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

WASH BEFORE SEX CONTACT FOR HYGIENIC PURPOSES

IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.
Rinse.
Repeat procedure.
Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND DISEASE PREVENTION FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina . . .

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

Men and Women: Learn also about—

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required.

For the sexually active male only — the germicidal preparation (Sanitube®) for use after intercourse to prevent gonorrhea and syphilis, available in U.S.A. from certain pharmacists or Sanitube Co., Mt. Kisco, N.Y. 10549.

For the sexually active female — certain commercially available vaginal contraceptive foams, creams, suppositories and jellies, which also have germicidal properties that may prevent VD.

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AMERICAN FOUNDATION FOR THE
PREVENTION OF VD, INC.
335 BROADWAY
NEW YORK, NY 10013

Our Sisters and Brothers In Colombia



Ebel Botero

By Ebel Botero
Translated by David Morris
(Ebel Botero is a university professor living in Medellín, Colombia)

Colombia, a nation on the northern coast of South America, with 27 million Spanish-speaking inhabitants, ethnically *mestizo* (mixed Indian and Spanish) but with a predominance of European elements, may have more than two million homosexuals. Under the law, the situation of Colombian homosexuals is (or soon will be) one of the least unjust in the world, but, paradoxically, it is one of the hardest and most unjust in the family and in the society at large.

Our laws followed the Napoleonic Code for a century, from 1837-1936, providing no penalty for homosexual acts performed in private by consenting adults. Conversely, the Penal Code of 1936, which is still the law, punishes anal or oral penetration, between adults of any age, with six months to two years in jail. (Sex between lesbians is not against the law.) That code will apply until January, 1981, although it is believed that it may remain in effect until the end of the year because of procedural problems. Then the Penal Code of 1980, which has already passed into law, will take effect. The new code completely decriminalizes homosexual activity performed in private by consenting adults and defines "adult" as any male or female over the age of 14. (Under the code of 1936, the age of consent for males is 16.) The new legislation then, is one of the most advanced and liberal in the world. This major step forward is not, however, the result of a struggle by homosexuals for our rights, since that struggle hasn't occurred here yet, but is the work of the legal experts, who try to stay abreast of world legal advances. The law in general is very advanced and developed in Colombia.

Nevertheless, we are afraid that before the new penal code takes effect in 1981 the section dealing with homosexuality may be altered to appease the bishops and the reactionary politicians of the Conservative Party. Our fear becomes much greater if we consider the possibility that the future government of the United

States, under Ronald Reagan, may try to foster the establishment here of a fascist military government. For the present, we have a democratic government quite similar to that of the United States. However, the economic and sociopolitical situations are so serious that there is fear that the military may perhaps try to seize control, as they have done already in many Latin American countries under the guise of imposing social order on present anarchy. Throughout Latin America, we see Reagan's victory as a threat to democratic institutions in the few countries that still enjoy them. A dictatorship would be fatal to the gay movement.

In social matters, the situation for homosexuals in Colombia is no better than in other Catholic countries; it is ruled by medieval attitudes that contradict the letter of the law. In employment, there is persecution and discrimination against gay people in several occupations, particularly in the teaching profession. The same President Turbay who signed into law the revolutionary new penal code this year, signed a reactionary decree against gay teachers in 1979 making homosexuality a cause for temporary removal from work and a permanent removal if the cause is not "cured." It's true that so far the decree has not been widely enforced in practice, but only because homosexual teachers stay in the closet here, although they live in constant anxiety over the fear of losing their jobs and feel the need to wear a mask at all times. It must also be recognized that in other jobs and professions, real anti-gay discrimination is very rare. A backlash hasn't formed because the homophobes haven't yet been challenged by a militant gay liberation movement, which doesn't really exist here yet.

On another social level, society and the family view homosexuals with scorn. Effeminate men are the object of cruel taunts and harsh humiliation on the streets and in public places. But gay men who are not effeminate, when they are recognized, are also treated with scorn, mistrust and even hatred. In the vast majority of homes, especially in small towns, homosexual children, and brothers or sisters, are treated with disdain and very often feel forced to leave home.

Prisons

Continued from Page 7

from physical abuse but most activists consider them unacceptable. A prisoner can request to be separated from other inmates for his own protection. Riegler commented, "If you're small, whether gay or straight, you have to choose in many prisons between living in the general population, where you're an easier target for rape, and living on an isolation block, locked in a cell 23½ hours a day."

Martin said a request for protective custody is often considered by other prisoners to be the

equivalent of being an informer. "And then you're considered fair game for the rest of your life," he said. "Not only are you weak, but on top of being weak you're an informer."

Martin believes there are better alternatives to the Quay system. He stated, "You could devise some sane classification plan that would be based on, let's say, recent known behavior. If a guy's been attacked three times in the past six months it's reasonable to conclude that he's a fairly vulnerable guy."

But Collins said the way to

Nevertheless, there are still no homophobic gangs in Colombia attacking or beating gay people in public places. But the police do treat effeminate gay men and street hustlers brutally, beating and wounding them at times and persecuting them in many different ways. On the other hand, wealthy homosexuals never have trouble with the police.

Needless to say, the religion of the country, which is Roman Catholic, holds the same attitudes of condemnation as the rest of the Catholic world. However, the clergy here is not as belligerent in its homophobia as certain fundamentalist religious leaders in other countries — their homophobia is simply latent and may emerge with fury once we Colombian gays begin to struggle in earnest for our dignity.

The Colombian gay liberation movement is just beginning to take shape, slowly and with great difficulty. There are already small study groups in four or five large cities (those with populations of more than a million). But we Colombian gay people don't yet dare to hold demonstrations on the streets or even to sign statements of protest. Nor do we make up a pressure group. Ninety-nine percent of our brothers and sisters have no gay consciousness and no spirit of struggle. Out of fear of rocking the boat, they don't even accept the idea yet of building a liberation movement.

In the five or six largest cities there are some bars and dance halls catering to a homosexual clientele, and in Bogotá (a city of five million inhabitants) and in Medellín (with two million) there are gay bath houses. Ordinarily, there is very little police harassment of their patrons. In all the cities, even the medium-sized ones, hotels accept homosexual couples, though more from love of money than from reasoned tolerance. The existence of all these places for meeting, dancing and making love brings about in the immense majority of our gay people, an attitude of complacency and the rejection of any attempt to organize. On the other hand, in small towns and rural areas, homosexuals feel so terrorized by the hostility of the environment that they view any attempt at organizing as utopian.

Despite all this, since 1976 an interest in organizing and struggling has begun to develop in the universities, principally among students with Trotskyist leanings. A small political journal, *El Otro*, which was founded in Medellín in 1977, is being directed by the initiator of the Colombian movement, León Zuleta, a young professor now living in Pasto. The journal has come out irregularly and in three and a half years has published only six issues; for the present it has suspended publication. The Grupo de Estudio de la Cuestión Homosexual (GRECO — Group for the Study of the Homosexual Question) is working in Medellín and the Grupo de Encuentro y Liberación Gay (GELG — Gay Encounter and

protect vulnerable inmates is simply not to imprison them in the first place. Short of that, he believes that only a complete restructuring of the prison system would be adequate. The Quay system falls far short of that goal.

Concerning gay prisoners in particular, Collins commented: "There's a tendency to segregate gays in prison as it is. Where they're going to fit into the Quay system, I think at this point is anybody's guess. But I wouldn't feel optimistic about it. I think they're going to get another screwing. They usually do."

Liberation Group) operates in Bogotá. In August, 1980 the latter group began another small publication, *Ventana Gay*, which is intended to be a monthly and has been well received by the gay community; it is run by a collective headed by Alfonso Parra. I write for both publications, and in June, 1980 I published my own book, *Homofilia y Homofobia*, the first Colombian book on the subject and one of the first in Spanish written by a gay man. The two periodicals and the book are intended to create gay consciousness in our country, little by little, and to lay the foundation for a movement. But our study groups and our publications need help from similar groups and publications in the United States. Since we have no experience, the groups especially need guidance from abroad.

GCN readers who wish to contact us can write in Spanish or in English to the following. (When writing to the organizations, it is

best to use the address only, and not the name of the group, on the envelope.):

León Zuleta
Apdo. Aéreo 1317
Pasto, Colombia

Alfonso Parra
Apdo. Aéreo 5434
Bogotá 1, D.E., Colombia

GRECO
Apdo. Aéreo 52880
Medellín, Colombia

GELG
Apdo. Aéreo 56684
Bogotá, Colombia

Ebel Botero
Apdo. Aéreo 10809
Medellín, Colombia

GCN readers who know Spanish and are interested in obtaining my book can write me at the above address. The price, including postage and handling, is \$7.00 in U.S. currency.

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TECNICAS DEL AMOR GAY

LA LEY Y LA HOMOSEXUALIDAD

LESBIANISMO / FEMINISMO

OCTUBRE

LIBERACION PARA QUE?

Bergman

Continued from Page 10
does not lend itself to any reconciliation. It isn't a particularly flattering portrait of a homosexual, but it has the ring of truth about it. As he speaks his monologue, looking into a mirror, we finally are given some sense of life, of what it means to have feelings, of trying to be rather than simply being given an analytical attempt to "understand." One has the feeling that Bergman would have rather made a film about Tim — perhaps because Bergman sees a homosexual character as more "feminine" — but that, like a woman's story, the material is "personal" and he wanted to make a movie about something "important."

Bergman's attitude towards women has been generally praised. And it's true that he treats his women characters much better than Fellini (who has yet to overcome his large breast fetish), or Antonioni (who seems to think that the existential dilemma is Monica Vitti with a blond wig in an all white room). But as Pauline Kael pointed out in her review of *Cries And Whispers*, Bergman has always viewed women as the "emotional other;" they are able to feel, therefore they are salvation for the male artist — but they are always separate, never universal. When Bergman wants to say some-

thing "important" — like here, or in *The Seventh Seal* — he uses men. When he wants to say something "personal," he uses women.

The trouble with *From The Life Of The Marionettes* is that it is not only Peter Egerman who is confused about his feelings — it's Bergman. Here he has no women to pin his feelings on, lean on, rely upon. When things get too much for Peter Egerman, he short circuits and commits murder. Bergman makes his films like this.

Girls

Continued from Page 11
Quentin Crisp. Crisp, an effeminate queen, was often under attack for his "flaunting" behavior. No matter what hell, misery or danger he found himself in, he always had a splendid retort — truly the earmark of a great queen.

It's funny, but after all my years of being raised in a strictly heterosexual family, my most feminine gestures were learned from queens rather than from my straight upbringing. From my own experience I know dykes and faggots can have terrific friendships (with a check on misogyny). Maybe someday we won't have to explain to straights that, as queers, we can still like the opposite sex.

Voices in the Night

Chapter 6

By Andrea Loewenstein

The first meeting of the Brimpton Street Self Protection Association (BSSPA) had seemed to usher in ill tidings. Josie MacMillan, an elderly alcoholic woman, was mugged in her doorway by members of the youth gang which have been terrorizing the Brimpton Street neighborhood, and the resulting publicity lost Ann Morgenthal her teaching job in a local adult education program where one of her most outstanding students has been Hui Leie, a young Chinese-Vietnamese refugee. But the BSSPA meeting was where Manny Brighton first met Sam Davis, a red bearded man in leather, who invited Manny to a small gathering at his place, and who has been pleasantly on Manny's mind ever since, and less pleasantly, on the mind of Manny's lover, David Nevilson. In the last chapter, Sam, who has three dogs of his own, offered to take Tiny, Josie's dog, during her stay in the hospital. It is now Friday, the day of Sam's little gathering.

Manny Brighton had calculated for some time before trying to persuade his longtime lover and housemate, David, to attend the fictitious second meeting of the BSSPA with him, Friday night. Because of the various emergencies of the past week: the attack on Josie (they had both sent her flowers in the hospital) and Ann's firing, David would have no reason to doubt the existence of an urgent, Friday night meeting. On the other hand he would have every reason not to attend. After the last meeting, at their or rather David's apartment, David had put on what was Manny's least favorite recordings of all time — Maria Callas singing the mad scene from *Lucia* — and had paced the house raving in time to it.

"God save me from queens and their eternal meetings," he'd said, typically forgetting that there had been dykes present, too. Manny also knew that David's grades for his final exams were due on Monday, and he hadn't even looked at the huge pile of blue books yet. To Manny himself, this would have necessitated the dropping of a little speed Sunday night, but David did not "take drugs." He preferred to grade his exams in staggered groups, feeling that if he saved some of them for the end, when he was tired, he might be unjust. And David was both moderate and just.

After living with someone for four years, one tended to be able to predict his reactions, and Manny was virtually certain that not only would David refuse to attend the meeting, but that he would also want to hear as little as possible about it. If, by some fluke, he did agree to go, there was always time to stage a phone-call cancelling it at the last minute. And if he refused to go but wanted to know where it was being held. Manny would just tell the truth and say, "at Sam's," as casually as he could. David would

feel called upon to make a crack or two certainly, but he could hardly suspect anything, right after having been invited.

It was not that they were monogamous or anything like that; they both tricked from time to time, quite openly — it was a little matter of David's repugnance for all the variations he referred to as "kinky" sex, and of a certain statement, or rather pronouncement, he'd made before Manny had moved in with him.

"Listen, love, I'm almost ten years older than you, and I've been around long enough to know that I don't enjoy living in a perpetual state of anxiety. It's not that I'm against your other involvements, don't get me wrong, it was fine when we each had our own place. But if you're living with me, I don't want you to get into any heavy numbers with someone else. And another thing — no lying. So think it over."

And Manny had, too, for all of three seconds. Ever since he'd sat in on that class at The University, "Male Bonding In the Modern Novel of Ideas," his goal in life had been to move in with its professor — sexy, intelligent David Nevilson with those eyes you could get lost in, that long, strong, slender, body, and that cock like a divining rod which sensed water in Manny's presence. And now — why risk the most important relationship of his life just because he was curious about this Sam? Sam wasn't going to be what David would call a "heavy number," anyway, although David would be sure to think so, if Manny told him about it. "Lying" was a stupid term for what he was doing, anyway, it would be better to say that he was saving his lover unnecessary pain. And it wasn't really a lie anyway — there was a kind of meeting at Sam's. Clothes presented a real problem, but Manny had stocked the trunk of their car with his leather jacket and boots, and had parked the car around the corner where David couldn't possibly see it, even if he was watching out the window.

Now Manny felt calm and sure of himself as he walked down the cold street in his leather jacket. David wouldn't own one — and said that Manny looked like a pathetic, fake cowboy in his — but Manny thought this was because David couldn't pull it off. In his jacket, Manny shed the last vestiges of the sissy who was always the last picked in any group sport. The one the girls squealing and giggling, used to push each other at.

"Go dance with Emmanuel! Emmanuel likes girls, doesn't he, he's a girl himself."

Other, worse memories came crowding in, of a certain coach in high school. "Strip, fellows, and we'll see which one of yuz boys and which ones the men. And which one is something in between, huh, Brighton?" It was a memory which had given him nightmares for years. Now he could turn it around — use it for himself.

"Strip, boy," he imagined Sam ordering him. Then he turned it around. "Get off those clothes, Davis," he told Sam. "Let's see what yer made of."

But when Sam's door opened, Manny was disappointed to see not Sam, but a short bald man holding the door open with one hand and politely cradling his cock with the other.

"Uh — I'm Sam's friend . . .," Manny heard himself sound childish, ridiculous.

"Cool, cool." The man had short bowed legs but tremendous shoulders and overdeveloped chest muscles. He reminded Manny of one of the seven dwarfs. He led the way into a room where the sounds of loud rock music and the smells (he identified poppers, Crisco, and body-sweat among them) almost dizzied him. There were shapes on the low wide couch and the floor, mostly naked, some clothed in various remnants of leather, and all engaged in combinations of two or more which were none of them reminiscent of gym class. Closest

to him, a man in bulging jeans whipped another one who lay at his knees, seemingly choking in a dog collar! Backing away in fear making his excuses to no one in particular, Manny opened what he thought was the back door. Immediately four dogs, among whom he recognized Tiny, bounded in. Clearly excited by the scene, they ran back and forth, licking and pawing at the recumbent bodies.

"Who the fuck let the fuckin' dogs in here!" It was Sam's voice — Sam who stopped short in recognition.

"Hey, it's you, I'm glad you made it." His voice was surprisingly gentle, hypnotically so. "Now, how about if you just take off your clothes, and I'll rub you down with some of this oil." Manny followed Sam into the center of the room. "Whatever you want me to do," he thought. Whatever.

Ten minutes later, rolling around the rug with Sam, both of them dripping with grease, he did not hear the doorbell, nor the noise of someone new entering. It was only the sound of that well-known, slightly professional voice, which made him look up.

"Ann called right after you left," David said. "She didn't seem to know about any meeting, so I thought I'd check it out. Just to make sure you were in good hands." His nose wrinkled slightly. "Seeing that you are, I'll be on my way. Get your things out

of my place. Tonight. That is if you aren't tied up with something else."

It was a chastened Manny, who, only minutes later followed his (ex?) lover out the door.

"Listen David, you said to only tell you if it was a heavy number," he tried out loud. "And I didn't lie . . ." The whining tone was impossible. "How dare you come in on me like that, you asshole! Don't you ever!" That was more like it. But voices in the night were echoing in his words!

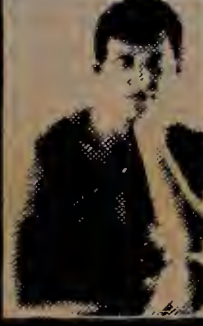
"Don't you ever, oh don't you ever . . ." The group of kids closed in on him. "What's the matter, faggot, talking to yourself?" The group moved in closer and closer. A glancing blow landed on Manny's head. He prepared to meet his end. Then, from far away, he heard a small, clear foreign-sounding voice.

"Stop. Or I must hurt you." Manny paid no attention until he heard the kid scream. Then another. And another. Now the gang had vanished like magic, leaving him alone on the street with a very young, fragile-looking Chinese man, who held out his hand in formal introduction.

"I am Hui," he explained. "Do not worry, I have not injure any child. I see that several have attack you, only one. I feel it is right to offer aid." And, bowing politely, as if to forestall thanks, he disappeared into the Brimpton Street night.

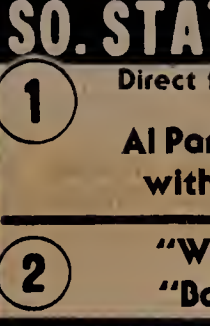
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Classifieds

GCN SPECIALS

BACK ISSUES

If anyone out there has extra copies of Volume 8, #1 (Judy Chicago) or #6 (Pink Pentagon), please send them to us. We have almost none, and we need them for numerous wonderful purposes. We would really appreciate it if you could send them to us, honest. Send them to Mike at GCN. Thanks.

ADVERTISING MANAGER

GCN is looking for an Advertising Manager. Advertising or sales experience as well as a commitment to the goal of eliminating the exploitation of women and men in advertising necessary. Please address inquiries and resumes to Amy Hoffman, GCN, 22 Bromfield Street, Boston, MA 02108.

PEOPLE W/ACCESS TO OFFSET MACHINES

GCN has lost its source of offset printing. If you have access to offset printing on a regular basis (we need things like free renewal notices printed) and want to help us out, please call Mike or Richard at 426-4469. Thanks.

WORK YOUR OWN HOURS

GCN is looking for two Ad Reps to start immediately. Full-time and part-time available. Meet new people, explore new places. 20% commission. Will train. We supply leads! Call Larry at GCN, 426-7042.

Impoverished news editor needs donations of bedroom furniture — dresser, desk, bookcase, double bed. Call Denise at GCN, 426-4469. Thanks.

FREE GCN!

If you are organizing or attending a convention, workshop, or meeting and would like to distribute free back issues of GCN, please send name and address to which they should be sent, number of copies desired, date needed by. Please give 5 weeks advance notice. Write to GCN Promotions Dept., 22 Bromfield St., Boston, MA 02108.

LESBIAN MOTHERS

I am working on an article for GCN about lesbian mothers coming out to their children. If you'd like to share your experiences in doing this or discuss your reasons for not coming out, please write to Gloria Berkman, c/o GCN, 22 Bromfield Street, Boston, MA 02108. If you use real names in your description, please indicate if they should be changed in the article.

DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

HEY, BUDDY, CAN YOU SPARE A JOB? GCN part-time staffer needs second part-time job. Experienced photographic technician with other miscellaneous skills. Prefer gay environment. Contact David, GCN 426-4469. (c)

PRISONERS

PRISONER SUPPORT GROUP

If you are gay or straight and you've a lover, loved one, family member who is gay and is presently incarcerated in a Prison here in Mass. or elsewhere, and you would like to talk about it, and receive support from others who are experiencing the same pain, anger, and frustration that we feel when having to deal with the Prison System, then drop us a line telling us about your present situation. Group will form when we have at least ten people who are interested. Write: Prison Support Group, G.C.N., 22 Bromfield St., Boston, MA 02108.

ORGANIZATIONS

ADVERTISING MANAGER

GCN is looking for an Advertising Manager. Advertising or sales experience as well as a commitment to the goal of eliminating the exploitation of women and men in advertising necessary. Please address inquiries and resumes to Amy Hoffman, GCN, 22 Bromfield Street, Boston, MA 02108.

BOSTON GAY CATHOLICS

Dignity/Boston sponsors a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St. at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m., 131 Cambridge St., Boston (Old West Church).

Office 523-7664. All persons are welcome.

METROPOLITAN COMMUNITY CHURCH OF WORCESTER

Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

United Methodists for Gay and Lesbian Concerns Resurrects!

Write — Affirmation, Box 202 745 Comm Ave, Boston, MA 02215. (50)

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

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There is a rose budding among the thorns in Bristol County. The Bristol County Homophile Alliance for Political Action is that rose. Would you like to see the rose bloom? To do so we ask only that you send us one dollar. BCHAPA Box 107, Dartmouth, MA 02174. Thank you. (20)

IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counseling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

JOIN INTEGRITY

Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057. (26)

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from noon till midnight. (20)

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—Join now. \$20 membership (\$5 limited income) Includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Nashua: 889-1416; Dover/Portsmouth: 431-1541. A statewide lesbian organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (c)

New women's media gp committed to lesb. educational outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc. 36 Colwell Ave, Brighton, MA 02135. 367-2086. (8)

Are you Interested in forming a Gay Communal Retirement Center? Join others in the Ganymeade Society who are forming now Write: Ganymeade Society, C/O Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Untarlan Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

D.O.B.

Support organization for lesbians, 1151 Mass. Ave. Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & last Fri, 8pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event.

Info & office hrs 661-3633. All women invited to participate. (c)

GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

BOYS AND MEN IN LOVE

If so, you need us and we need you! Write to the North American Man/Boy Love Association for info: NAM/BLA PO Box 174-B, New York, NY 10018 (30)

PUBLICATIONS

Free lesbian catalog of books, send two 15¢ stamps, WomanKind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

Periodicals by Mail is a project designed to give wider accessibility to worthwhile periodicals not distributed through many newsstands. For a free list of over 70 alternative periodicals which can be ordered by mail, send your name, address, and a 15¢ stamp to: Periodicals by Mail, a periodical retreat, 336½ S. State St., Ann Arbor, MI 48104. (1/mo)

FOCUS

Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

GUARDIAN: Independent radical newsweekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept GCN, 33 W 17th St, NY NY 10011. (ex)

THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

"THE BOOK IS A JEWEL"

So said Jim Kepner in *In Touch* when reviewing A Gay *Diary 1933-1946* by Donald Vining. "Unquestionably the richest historical document of gay male life in the United States," said Canada's *Body Politic*. "Pertinent as a documentary of what it was like to be gay in America in the '30s and '40s but even if that were a less volatile subject, the narrative would be readable for its own sake," said *Library Journal*. Now vol 2 (1946-1954) is out and raves continue. "Fascinating series," said Paul Welles in *CPU News*. "Humor, narrative sense. Rings true and touching. Deep honesty." *Advocate* declared. "Rich historic tapestry of gay life in America," *Mailbox's* Musgrave wrote. Each volume 500 pp. \$9.95 per volume paperback, \$14.95 for signed hardcover postpaid from The Peps Press, 1270 5th Ave, NY, NY 10029, or at your gay book store. (25)

DO YOU REALLY KNOW YOURS?

Insight to metaphysical gay relationships & sex! Send \$3.00 to Fundamental Principles, PO Box 25029, Phila, PA 19147. (26)

Author wishes to sell stories to public. *Coco Comes Out: Clayton's Sorrow*, \$10 pp each. Please write CROW INK, INC., PO Box 1384 Boston, MA 02104. (47) (22)

Prisoners



INMATE IN TEXAS PRISON EMBATTLED WITH MAIL CENSORSHIP INVOLVING GCN DENIAL WOULD LIKE ACTIVIST CORRESPONDENT, SO THAT NEWS/CHATTER CAN GET THROUGH TO ME (NO CORRESPONDENCE CENSORSHIP) Fred MARKHAM, Ellis Unit 257574, Huntsville, TX 77340. (22)

I wish to correspond with someone for a true relationship and friendship. Keep up the good work on your paper. Elliott COLE, Box 149 (19-16) #73A-6437, Attica NY 14011. (22)

I like most non-fiction, history books, and novels that deal with dreams coming true, and would really appreciate it if some nice guys would write. Marvin Lee BLUFORD, C-10755 #1263, P.O. Box A-E, San Luis Obispo, CA 93409. (21)

I've been moved recently to Lompoc. Didn't get any response to my other ad, but that's not why I moved. I'd still love to hear from you people out there! Peaches COOPER, 40659-115, Box W, Lompoc, CA 93438. (20)

I have never done anything like this before (writing and asking for penpals) and do not know what information to put in. However, I am lonely and would like to write to someone out there and maybe someone out there would enjoy hearing from me. My hobbies are body building, chess, the opera, jogging and cooking. In August of 1981 I'll be paroled to the Bay area (PS I've heard many good things about your work in improving the situation for gay prisoners and thank you for those efforts.) Garland D. GORDEN, Box 7 #48448-146, Terminal Island CA 90731.

The American Civil Liberties Union (ACLU)'s National Gay Rights Project has announced the formation of a Gay Prisoners' Group which will "document incidents of selective abuse or discrimination suffered by lesbian and gay prisoners at the hands of police, the courts, jail or prison personnel or other prisoners." This is the first comprehensive program for collecting data on the status of gay prisoners. Anyone having information about selective abuse in US prisons should send it to Don Campbell, ACLU NGRP Prisoners Committee, 633 S. Shatto Place, Los Angeles CA 90005.

I would like to write to someone with a good look at life and with a good understanding and intelligence. That's about it. Thanks! Seola NASH, Camp J35R5 #91084, Angola LA 70712. (22)

I got your address from *Gay Sunshine* out of California. They told me you might be able to help me find someone who would like to write a lonely gay prisoner in dire need of some contact with his gay brothers and sisters. George E. TUSTIN, 296518A, Ramsey 2 Rt. 2 Box 1200, Rosharon TX 77583. (22)

I'm a diesel truck driver by trade (but I'm not driving right now). I'd like to write to some gays on the streets. I hope to be released in the next few months. My case is in the State Supreme Court. Could I have a copy of your paper too? Thanks. Richard CREDILLE, 81921 JHCC Box 548, Lexington, OK 73051. (22)

A Prison Project is now being formed to support GCN in its long-standing effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.

POSRIIP (People Organized to Stop Rape in Prisons) is a group of men and women, gays and non-gays, prisoners and non-prisoners who are working to stop sexual abuse in prison. POSRIIP puts out a Newsletter and sample copies are available from POSRIIP, Box 4413, Chicago IL 60680.

GAYCON Press Newsletter: news and other useful info about gay prisoners is available from US Mission Outreach for \$6 per year (FREE to prisoners!). Write to Ron Endersby, Gaycon Press Newsletter, 20 12th St., No. 326, San Francisco, CA 94103.

I have been in prison now for more than two years now and at times the loneliness is more than I can bare. I'd be forever grateful if you could help me find someone to write to. Gary Lee KRANT, 31702-138-I Unit, Box W, Lompoc CA 93438.

Am presently serving a ten year sentence for possession of two ounces of marijuana. While I'm here it would be great to be able to write to some gay friends on the outside. Larry Rick GUYETTE, P.O. Box 518, Mail box 049, Zephyrhills FL 33599. (22)

I am Interested in writing to anyone who wishes a good friendship and possibly wants to visit me. Thank you for reading this. Larry HENSLEY, #158798, Box 69 London OH 43140. (22) Prisoner/student. Help me make it through the night. Scorpio needs mature companionship. Please write. M. PRADY, Box 69 #148-848, London, OH 43140. (22)

I was told about your prisoner project and I think it's wonderful! Please put my name in your penpal column. Sure would be nice to hear from someone on the outside! Temika Johnson WHATLEY, Box 511 #148-604, Columbus OH 43216. (22)

Well, I've finally saved enough for a stamp! Now I hope you'll place an ad in your prisoner penpal section for me. I'm tired of playing games in here. Into loving, living and sharing. Seeking youthful fem with a sincere heart. Dakota MARDOCK, Box 14 Unit 3 #14896-A, Boise ID 83707. (22)

Dear GCN, Please start sending me your newspaper and help me find someone to write to me here in the Lima State Hospital. My address is: Dave KENNEDY, Drawer Q #503592, Lima OH 45802. (22)

A fellow prisoner suggested I write you because he placed an ad in your column and was very lucky and is now corresponding regularly with a swell-minded person. If you'd do this for me I'd certainly be awfully grateful. It would not matter how you worded it. Thanks a lot. Roland A. REAVES Jr., Box 45699 #140827, Lucasville OH 45699. (22)

I will answer all who wish to write me for friendship and warmth. I'm Italian. Please send me your paper also as I like it very much. A friend told me about it. Michael DIORIO, Box 149 #74A-1851, B-19-11, Attica NY 14011. (22)

I'm in here for an 18 month sentence and because of my new gay life my family and so-called friends have quit writing me. Maybe some of your readers would enjoy having a correspondence with me. I hope so. Vince FIGLEY, Box 518 #320894, Zephyrhills, FL 33599. (22)

Perhaps you'd be willing to help me get some letters from understanding persons. I'm a gay male who digs sports, antiques and kindness (and a letter now and then). Thanks. Randy ZIEGLER, #95842 Box 97, McAlester, OK 74501. (22)

I would like to start receiving your paper which I heard about through the grapevine and would also like to write someone for friendship. Thank you and happy new year! L. BRUNDAGE, Box 149 (19-13) #73B5222, Attica NY 14011. There must be a better life than this! I'm getting out in March of '81 and would like to work as a truck driver. Can you help? Ben SPENCER, Box 72213-M2, Reidsville, GA 30499. (22)

Body-builder and history freak (especially World War II) looking for someone to write and be friends with. Roger D. STAFFORD, Box 97 #103767, McAlester OK 74501. (22)

Gay inmate down here in Georgia Youthful Offender Unit, into reading all kinds of books and swimming. Would like to hear from gay guys out there. Will be paroled to Maine in April '81. Please write. John Michael MCINTOSH, EY-123317, Holly Bldg 1 GCID Unit, Hardwick GA 31034. (22)

Young Scorpio with active-receptive oral inclinations looking for someone to exchange some companionship with. Moist kisses plus clover! Dean Justin MCKEEVER, Box C-HSU-8841, Waupun WI 53963. (22)

My name is Johnny Leo but my friends call me Smiley Prince. I'm an intelligent, strong, athletic, handsome Egyptian Indian who desires to correspond with anyone who's real down to earth. Life is gay! Can we lay and parlay? J.S. LEO, Drawer B #76A-0515 (B6-363), Stormville, NY 12582 (22)

I do like dominant guys and can really appreciate a man who likes to ride ass. I'm gregarious, have many interests and am ready to communicate with someone out there anyway we can! F. Lee AMIN, #91655, Box 97, McAlester, OK 74501. (22)

I am a very lonely gay individual who would like to write to people who love like I do. I'm a Leo and my only profession is art. Carl HADEN, Box 41 #12426, Michigan City, IN 46360. (22)

The National Gay Task Force gave me your name (GCN) when I asked them for to help me find someone to write. Please let people know that I'm lonely (and sexy) used to be a go-go dancer) and want to write to someone gay. Thanks a lot! Jimmy SHARP, Box 511, #149-696, Columbus OH 43216. (22)

I sure would like to write to some interesting, open-minded and mature people out there. Race isn't a barrier. SASE. Joseph BRIDGES, Pinellas County Jail, 401 Markley St. Clearwater FL 33516 (22)

Writer and poet wishing to correspond with others of like bent. Prison organizer, hobbies galore, looking for someone not afraid to be open and honest. Johnny Lee DUVAL, Box 149 #73C-152, Attica NY 14011. (22)

Calendar

weekly events

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Boston, MA — Chiltern Mt. Club. Regularly scheduled events (with info #s): volleyball 266-2147; running 492-1339; swimming 227-5363; tennis 744-5498; scuba 899-7630; fencing 731-6344; biking 275-1336; basketball 236-1914; rollerskating 625-3314.

Boston, MA — Gay Recreational Activities Committee (GRAC). Regularly scheduled events (info: 282-9161) volleyball, rollerskating, soccer, swimming, basketball, skiing, and running. Men and women welcome.

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sunday

Boston, MA — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

Cambridge, MA — Gays at MIT (GAMIT) meets at 5pm. Walker Memorial Bldg. 142 Mem. Dr. 3rd fl. Everyone welcome. Info: 253-5440.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

Cambridge, MA — Merrymount Musical Society, a musical group for gay men and lesbians, offering informal concerts on the 3rd Sunday of each month. Interested musicians (& listeners!) call Mark 236-4888 or Rachel 742-7997.

Boston, MA — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

Cambridge, MA — Closet Space, a weekly news, interviews and music program for lesbians and gay men. On WCAS, 740AM. 11am.

Bedford, MA — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1336 or Joe 443-4775. All are invited.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sun. of the month. 1-5pm. Statewide political action group. Info: 228-8049.

New York, NY — Meeting of Gay and Lesbian Blind at the Gay and Lesbian Services Center. 110 E. 23rd St. Suite 502, 4-6pm. Info: Michael at 362-8729.

New York, NY — Consciousness raising on racism, sponsored by Black and White Men Together (BWMT/NY) on the 2nd, 3rd and 4th Sundays of each month. 6pm. Info: 873-5572 or 799-9432.

New York, NY — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sun. of the month. 2pm. 755-1426.

monday

Cambridge, MA — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Amherst, MA — Gay/Lesbian/BI Rap Group. UMass Campus Center. 6:30-9pm. Info: 545-0154.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Boston, MA — The Front Runners running group. Jogging, running and racing for men and women. Weekly runs on Esplanade: M,W,F at 6 PM Info: 825-0181.

Brettlaboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

New York, NY — Gay Overeaters Anonymous, for lesbians and gay men, meet at 7:30pm at Gracie Square Hosp. 420 E. 76th St.

New York, NY — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 Ninth Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

Somerville, MA — Women's Center Coffeehouse. 7:30-10:30pm. Entertainment for women every Mon. eve. at the Women's Center, 38 Union Sq. (above laundromat). Food and non-alcoholic refreshments. \$1 donation. Info: 623-9340. (Volunteers needed to help staff the Center, answer phones, giving referral info, etc. Info: 623-9340).

tuesday

Boston, MA — Black Men/White Men Together. Monthly meetings alternate between 2nd Tuesday and 2nd Sunday. Info: 536-1160.

Boston, MA — Boston Area Gay and Lesbian Schoolworkers (BAGALS) meets on the first Tuesday of each month, for support and political action. 355 Boylston St. (church annex). 7:30pm. Refreshments.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

15 thurs

Boston, MA — GCN VOLUNTEER PROOF-READING AND PASTEUP. SEE THURSDAYS ABOVE FOR DETAILS.

Chicago, IL — People Organized to Stop Rape in Prison (POSRI), a prisoner and non-prisoner organization, will meet at the Cross-currents Cultural Center, 3206 N. Wilton at 7pm. Featured speakers: Laura Wadesbay and Russell Smith will be discussing how to organize efforts to fight sexual abuse in prisons. Info: 226-5915 or write to POSRI, Box 4413, Chicago IL 60680.

New York, NY — "What 1981 May Hold For You if You're Gay," featuring Knight Life's astrologer Alexander. West Side Discussion Group, Greenwich House, 7th Ave. South at Barrow St. 8:30pm. Social hour and refreshments. \$2 contribution.

16 fri

Boston, MA — GCN VOL UNTEER NIGHT FOR SENDING OUT THE PAPER. SEE FRIDAYS ABOVE FOR DETAILS.

New York, NY — "Becoming Visible: Survival for Black Lesbians." A weekend conference sponsored by the Committee for the Visibility of the Other Black Woman. IS 136, 6 Edgecomb Ave. and 135th St. (Manhattan) info: L. Pinson 982-6280, J. Gray 860-4936 or G. Johnson 565-8365.

New Bedford, MA — Rap group at the Aid Center. 18 S. Water St. 8-10pm. Info: 999-3141.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

New York, NY — WBAI (99.9FM). The Lesbian Show. 8:30pm. 279-0707.

wednesday

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Cambridge, MA — Second Wave magazine is opening its collective to new members. Interested women should come to Wed. eve meetings, 6:30pm, Old Cambridge Baptist Church, 1151 Mass Ave. or call Amy at 628-7275 (h) or 495-2560 (w).

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

New York, NY — "Oakdale, Indiana," a lesbian soap opera, Weds. on WBAI, 99.5FM, at 6:10 pm and at midnight.

New York, NY — WBAI, 99.5FM, Gay Rap. 279-0707. 8:30-9:30pm.

New York, NY — Gay Liberation Ailows Drag (GLAD) meeting. 1835 First Ave. Info: 473-5886 x204. Ask for Eve.

New York, NY — Chelsea Gay Association meets last Wed. of the month. Coffeehouse. Info: 691-7950.

thursday

Boston, MA — GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

Boston, MA — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thurs. 8pm. Glad Day Bookshop, 22 Bromfield St. (near Park St.) Info: 542-0144.

Boston, MA — Lesbian Youth United (LYU). Rap group. 7:30-9:30pm. For women 22 and under who are or are considering being lesbians. 128A Tremont St. (4th floor). Call BAGLY (Boston Alliance of Gay and Lesbian Youth) at 338-9472 or the Hotline 426-9371. (6pm-midnight).

New York, NY — Gay Nurses' Alliance. "Human Services and Cultural Awareness: Black Americans and Hispanics". St. Mark's Clinic, 44 St. Mark's Street (Between 1st & 2nd Aves.) 7:30pm. Info: 875-3136.

Boston, MA — "Sylvia Plath: A Dramatic Portrait," presented by the Court Theater. Fri and Sat eves Jan. 16-31. Info: 267-9446.

Boston, MA — Network of Women in Women in Trade and Technical Jobs is holding an organizational meeting at Wentworth Institute. This network is being formed to exchange information and support each other on the job. Info: Pat 266-2243.

17 sat

Boston, MA — Chiltern Mt. Club. Mid-winter dune walking, chowder cook-in and backroom disco weekend at Cape Cod. Limited to 15. Info: Dan (617) 255-7152, or 491-3813 (weekends).

Cambridge, MA — Women's Dance at Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) Ina Rae Band. Benefit for Second Wave feminist journal. Childcare available. (Call before Jan. 14): 623-6634. \$3 more if/less if.

Boston, MA — Chiltern Mt. Club. Cross-country afternoon trip at Eastbrook Woods in Concord. Info: John 864-0823 or Ted 247-1206.

Cambridge, MA — Mass. Women's Political Caucus will sponsor a day-long legislative workshop entitled "Lobbying in the '80s: Feminism and the New Conservatism." Kennedy School of Government, 9am on. Info: 547-6532.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Somerville, MA — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 6pm. Info: 623-9340.

New York, NY — Biweekly gay male "S/M" support group. 8pm. Info: Brian 243-3332 (6-10pm).

New York, NY — General meeting of the Committee of Lesbian and Gay Male Socialists at NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

Boston, MA — N.U. Lambda, Northeastern University's social and support group for lesbians, gay men and their friends meets every Thursday at 245 Eli Center. 7pm.

Middlebury, VT — Gay Men's Self-affirmation Group. 7:30-9:30pm. Info: 388-6819 eves or 388-6752 days.

Hartford, CT — "Gay Spirit", news, commentary, interviews and music, on WWUH, 91.3FM. 8:30-9pm.

friday

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month.)

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

saturday

Boston, MA — Gay Youth. Outings and activities for lesbians and gay men 14-22. Organized by the Boston Alliance of Gay and Lesbian Youth (BAGLY). 128A Tremont St. (near Park St.), 4th floor. Info: BAGLY 338-9472 (Wed. & Thurs. eves) or Hotline 428-9371 (6-midnight).

Providence, RI — Gay Youth Group meets every other Saturday. Info: 272-9247.

18 sun

Boston, MA — Big Hags Theater presents "The Witch Papers," a collage by Diana Davies. Jan. 18 and 25 at 8pm. Studio Red Top, 367 Boylston St. (near Arlington St.) \$4 contribution.

Cambridge, MA — Boston poets Kate Rushin, Rosario Morales, Robert Louthan and Ray Bartkovich will be reading at Reading Works in Port Square Shopping Center. Free! 4pm. info: 491-1980.

Cambridge, MA — Fat Liberation: a six week workshop starting Jan. 18 exploring facts and myths about body size, dieting and health and the oppression of fat women by this culture. This is not a weight-loss group. Childcare provided. Register as early as possible. Info: 776-7957 or 547-2874.

19 mon

Cambridge, MA — AmTikva. Tu B'Shevat. 8pm. 312 Memorial Drive. Info: 628-3986 or 524-1617.

New York, NY — NAMBLA (North American Man/Boy Love Assoc.) lecture "The Law of Arrest, Search and Interrogation." 151 W. 19th St. 7th floor, 7:30pm. \$2 donation.

20 tues

Boston, MA — Chiltern Mt. Club. 7:30pm business meeting, 9pm slide show and refreshments (potluck). Info: Ted 247-1206.

coming events

jan 11 sun

Boston, MA — AmTikva 4th Anniversary Party. Veggie Italian luncheon at the Delivery Entrance, 12 Wilton St. (Allston). 2pm. Reservation helpful. Call 628-3973.

12 mon

Boston, MA — Gay intercollegiate Night at the 1270 Club, 1270 Boylston St. (Fenway). Sponsored by the Gay Outreach Assoc. of the University of Lowell. 9pm-2am. \$1 cover, 50¢ with student id.

Boston, MA — Discussion group on career development for lesbians and gay men. Pre-registration helpful. Free! Info: 542-5188.

13 tues

Boston, MA — Planning meeting for Boston Lesbian and Gay Pride Committee. 38 Dartmouth St. No.2. Info: 267-5860.

14 wed

Worcester, MA — Frenz and Luvvers of Worcester potluck and meeting. Info and directions: 756-7938 between 8 & 9pm.

Worcester, MA — Frenz and Luvvers of Worcester potluck supper and meeting. Second Wed. of each month. All welcome. Info: Box 213, West Boylston, MA 01583 or 756-7938, 8-9pm.